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The Living Church

VOL. XLII. MILWAUKEE, WISCONSIN.—MARCH 5, 1910. NO. 18

416 LAFAYETTE ST., NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 153 LA SALLE ST., CHICAGO

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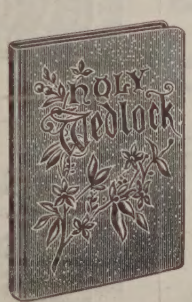

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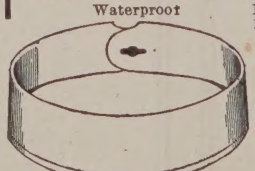

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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R.Mowbray & Co., 28 Margaret Street, Oxford Circus, W.
[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.
FOREIGN: Subscription price (Clerical and Lay), 12 shillings.
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THE CHILDREN OF PROMISE.

FOR THE FOURTH SUNDAY IN LENT.

THE Holy Bible, from cover to cover, is a Book of sublime, soul-inspiring promises to fallen humanity. From the promise of a Messiah which was given to Eve in the Garden of Eden, to the time of the declaration to St. John, "Behold I come quickly," there stretches a golden chain, every link of which is a jewel-studded promise.

In the Epistle for to-day the Apostle tells us that we are the children of Promise. There are three great promises around which revolve, and from which, in their effect, flow, all other assurances of Divine help. First, when humanity was yet in its cradle in Eden, it was promised that ONE should come who would bruise the serpent's head. From that time all looked forward to a Deliverer. The prophets foretold Him, and with all the leadings of the chosen race were associated grand covenant promises, which enabled the heroes of the faith to endure as seeing Him who is invisible. Even among the heathen nations there was a dim anticipation of the coming of a Deliverer.

The second promise, around which cluster all the joy and comfort of the Christian life, was in our Lord's last words as He ascended in power and glory to the Throne of His Father: "Lo! I am with you alway, even unto the end of the world." In this is our hope for the daily walk of life; in this is the great Eucharistic promise, which is the highest joy of the Catholic believer; and in this also is our light, when in the darkness of the valley of the shadow of death we must loosen our hold on the visible things of this world.

Then, third, is that promise of His coming again, given by the angels at the Ascension, and repeated by our Lord Himself in the book of the Revelation of St. John; a pledge that He will gather His own into His eternal kingdom, where light will reign and peace abide forever. The time for the fulfilment of this latter pledge may not be far distant. Signs of His Coming are multiplying, and those who watch for His approach, think that they hear the sounds of the coming of His Blessed Feet. The world needs Him. Although He awaits her at the holy altar, yet her vision is blinded, and she does not know where to find Him.

Myriad promises fill the pages of Holy Writ, of which St. Peter speaks as "exceeding great and precious promises; that by them ye might be partakers of the divine nature." In the words of St. John: "This is the promise that He hath promised us, even eternal life." We are the children of promise, and this fact bears a two-fold aspect: first, His promises to us, and second, ours to Him. In any covenant there must be the obligations of both parties. We must not expect to inherit His assurances, and fail to fulfil our covenant pledges to Him. What better time is there than this Lenten season to review the promises we have made in our Baptism and Confirmation vows? We, both priests and laity, have made most solemn pledges to uphold the Catholic faith, which was once for all delivered to the saints. As a Church and as individuals, have we all lived up to that great promise? Vows, in these days of laxity, sit lightly upon people, and many are eager to promise that which they are careless in performing. As He fed the multitude with the typical bread in the wilderness, letting none go away unsatisfied, so He has nourished the Catholic Church with the Bread of Life as He promised, yet His altars are neglected; and the angels look with wondering eyes at the children of promise, who go forth day by day in their own strength, forgetful of the great Eucharistic promise of His Real and Abiding Presence. C. F. L.

WELL MAY we, evening by evening, examine ourselves more jealously; not only *what* we have done, but *how*, and *why*.—*Keble.*

SHALL WE HAVE SUFFRAGAN BISHOPS?

A PENDING amendment to the Constitution of the American Church, which was tentatively adopted in 1907 and will arise for final determination at the General Convention of 1910, is designed to permit the consecration of Suffragan Bishops. These would be Bishops in full episcopal orders, who would be consecrated for certain definitely assigned missionary work in any diocese, but differing from a Coadjutor in that they would not succeed to the diocesan episcopate on the death of the Bishop unless they should afterward be chosen to do so. Their duties would continue unchanged in the event of a new Bishop being chosen for the diocese. The proposed amendment is as follows:

"Insert in Article II. as Section 4 the following and renumber the present Section 4:

"It shall be lawful for a Diocese, with consent of the Bishop of that diocese, to elect one or more Suffragan Bishops, without right of succession, and with seat and without vote in the House of Bishops. A Suffragan Bishop shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by canons of the General Convention. He shall be eligible as Bishop or Bishop Coadjutor of a diocese, or as a Suffragan in another diocese, or he may be elected by the House of Bishops as a Missionary Bishop."

A joint committee appointed at the last General Convention is under instructions to report a canon on the same subject, designed to make the permissive article of the Constitution effective, should the latter be ratified.

The substance of the pending proposition was drawn, in the first instance, by an exceptionally strong joint committee appointed in 1904, of which the Bishop of Vermont was chairman, and was unanimously reported to the General Convention of 1907. The only recorded division in the committee is that a majority recommended that Suffragan Bishops should not be entitled to seats in the House of Bishops, while a minority recommended that they be accorded seats without votes. The view of the minority prevailed and is incorporated in the pending proposition.

Four specific needs in dioceses were cited in the report of the joint committee as justifying the proposed legislation. These are:

"1. The needs of very large cities, which, if not actually pressing at the present time, may soon become urgent;

"2. The needs of very large dioceses, where division or the provision of a Coadjutor is deemed impracticable, or where more than a single Coadjutor (which is all that the canons allow) is needed;

"3. The needs of special races in our country;

"4. Or of population, like the Swedes or Poles, speaking a foreign language."—(*Journal*, 1907, p. 297.)

But in its precise form the amendment was proposed by the Bishop of Louisiana on behalf of the Joint Committee on a Memorial from the Conference of Workers among the Colored People (p. 117), by whom it was especially designed to solve the vexed problem of work among colored people. This joint committee also consisted of five Bishops, five presbyters, and five laymen, but one Bishop and one presbyter dissented from the report, and four others—all Bishops—expressed a preference for "another title than Suffragan, with vote in the House of Bishops." In the main, therefore, this proposition comes with the unanimous recommendation of the fifteen members of the original joint commission, and of not only thirteen of the fifteen members of the commission on colored work, but also of one of the two minority members of the latter committee; for the Bishop of North Carolina, who declined assent to the report on behalf of colored work, was one of the signers of the report of the first joint commission, whose report was favorable. Presumably, therefore, the attitude of the Bishop of North Carolina was favorable to the proposition on its merits in general, but not as, immediately, the best solution of work among the colored people. On the final vote the Bishop of North Carolina is recorded to have voted for the measure (p. 158).

The proposition therefore comes before the Church with substantially the indorsement of the following, who recommended its passage at the General Convention of 1907:

From the Joint Committee on Suffragan Bishops: the Bishops of Vermont, North Carolina, Minnesota, New York, and Virginia; the Rev. J. Lewis Parks, D.D., Rev. James R. Winchester, D.D., Rev. I. McK. Pittenger, D.D., Rev. C. Edgar Haupt, Rev. E. L. Parsons; Messrs. George Gordon King, Francis J. McMaster, Frank H. Miller, and Thomas M. Sloane. [There was one vacancy in the lay order.]

From the Joint Committee on the Memorial from Colored Workers: the Bishops of Louisiana, Tennessee, Rhode Island, and Newark; the Rev. James R. Winchester, D.D., Rev. William R. Huntington, D.D., Rev. Lewis Brown; Messrs. Joseph Bryan, B. L. Wiggins, G. A. Rockwell, W. W. Old, and James McConnell. A minority of this committee, consisting of the Bishop of North Carolina and the Rev. William M. Clark, D.D., submitted a plan to establish racial missionary districts instead; but the Bishop of North Carolina, as already stated, was a signer of the first report.

WHEN THE QUESTION is considered on its merits, we find much to commend it on all four of the counts urged by the original committee, but especially on the first two.

That the system is applicable to the needs of very large cities would seem hardly to require argument. The most conspicuous example of such need is, of course, that in the diocese of New York. It is true that an alternative possibility of the division of that diocese would relieve the Bishop of supervision from Yonkers northward, and there is much to be said in favor of such division. But while New York could conceivably be divided, and a self-supporting diocese be created in that section immediately north of the city, it would be impossible for similar relief to be provided for Philadelphia or Chicago, where the need for added episcopal ministrations is hardly less pressing. Even in the event that all of the diocese of New York not within the city limits were taken from the diocese, there would yet remain 106 churches and chapels within the present corporate limits of the city (not counting Brooklyn, which is in the diocese of Long Island); and it is quite likely that the corporate limits will sometime again be extended northward to embrace at least the present city of Yonkers. Neither is it certain that administration of that section as a rural diocese, from Yonkers, Poughkeepsie, or Newburgh as a see city, would be the most efficient manner for episcopal supervision. But the possibilities of episcopal needs in the city of New York are suggested by those of the city of London. In that part of London which is included in the diocese of the same name, the Bishop is assisted by three Suffragan Bishops and an Assistant Bishop—practically the same thing from the present point of view, an English Assistant Bishop differing from a Suffragan only in that he was originally a colonial Bishop, who, returning home, was afterward appointed to exercise substantially the functions of a Suffragan Bishop without the title. The case of the Assistant Bishop for North and Central Europe is not now considered, having no bearing upon local episcopal supervision within the diocese. Surely the system that has given such satisfactory results in England cannot be altogether harmful in this country. At the present time there are in England 30 Suffragan Bishops and 10 Assistant Bishops acting substantially as such—a total of 40, being four more than the number of diocesan Bishops and Archbishops.

Even more desirable is the proposed plan for the needs of dioceses large in area and in number of parishes and missions, but lacking in those elements of financial strength that would make division practicable. Indeed it was for dioceses of this sort that the need for Suffragan Bishops was first urged. The present Bishop of Minnesota was one of the earlier advocates of the system. The late Bishop Nicholson, who laid down his life as a result of labors that overtaxed his strength in the diocese of Milwaukee, was an earnest advocate of it. The enormous dioceses of the Middle West, with upwards of a hundred parishes and missions in each, but with the greater part of the area entirely missionary ground, present the greatest need for Suffragan Bishops. Bishop Gilbert and Bishop Nicholson succumbed to the necessities of work that might have been lessened had there been Suffragan Bishops in their dioceses. The health of the present Bishop of Iowa has broken down under the strain. Under present conditions, and under those that are likely to prevail for many years, it is not easy to divide such dioceses as these. They are not financially strong enough, and they lack the centers from which new work would naturally radiate. The support of a new diocese in states such as Michigan, Wisconsin, Minnesota, and Iowa would so tax the resources of the Church within its limits that missionary work on any considerable scale would be simply impossible; and well do we know how little assistance could be expected from the Church at large. No, these dioceses must, probably, for the most part, remain as they are for a considerable number of years to come; but the blood of Gilbert and of Nicholson cries out to the Church for relief from conditions that demand additional epis-

copal work in some other manner. We cannot believe that the Church will deny the relief asked for.

When we come to the third reason for which Suffragan Bishops are recommended—the solution of the problem of work among negroes in the Southern dioceses—the Southern Bishops and dioceses are divided in sentiment as to its feasibility, and the negro clergy themselves are, for the most part, opposed to it. For this we are sorry. We believe a Suffragan appointed especially to build up work among the colored people in those dioceses in which there are large negro populations, could afford the nucleus for an autonomous convocation of colored clergy and congregations that would give greater satisfaction to them, and be freer of possible entanglements, than any system of racial missionary districts that might be devised. But if the system proved unsatisfactory in actual operation, it would be possible to merge it later into a racial district system; whereas, should the latter be tried first and prove unsatisfactory, it would be difficult, if not impossible, to resolve it into a suffragan system. We should earnestly counsel our colored brethren to give the system a trial, if the necessary legislation be forthcoming.

The fourth recommendation of the system by the committee, being for "populations, like the Swedes or Poles, speaking a foreign language," is more or less academic. We must grow more Catholic and be less English before this need can arise on any considerable scale. When we have, in good faith, acted avowedly as the American Catholic Church for a few years, we think it quite probable that this need will be felt. We shall then be able to make some impression upon our foreign-speaking population. It is well to have the machinery ready for use when the need shall develop.

We can think of but two objections that may be offered to the system of Suffragan Bishops, and neither of these strikes us as serious.

It may be urged that the system introduces an element of inequality among Bishops. True, with relation to jurisdiction; but untrue with relation to order. The Suffragan Bishop will be equal in his episcopal order to his diocesan, and his inequality in jurisdiction is only of the nature of the inequality already existing between a Diocesan and his Coadjutor. The American Suffragan will be better off in two particulars than is the English Suffragan: he will have a seat with his peers in orders in the House of Bishops, while the English Suffragans do not sit in the Upper House of Convocation; and his appointment will not lapse with the death of the Diocesan. He will have a life tenure if he wishes it, and will be free to resign and accept promotion or to return to parochial work should he so desire. The inequality between the Suffragan and the Diocesan, again, is less than that between a Bishop and an Archbishop in other lands. All Bishops are equal with respects to episcopal order; there are, and always must be, inequalities in rank and in actual jurisdiction. We already have three distinct sorts of Bishops in this country—Diocesan, Missionary, and Coadjutor—while in most countries there are a still greater number of variations.

It may be urged that capable men will not accept the position. But this has not proven the case in England, where, as we have shown, the Suffragan has certain disabilities that would not pertain to the office among ourselves. The present Archbishop of York and the present Bishop of London were both consecrated to be Suffragans, and certainly they are among the strongest of the English Bishops. Similarly, an American Suffragan Bishop would be conspicuously on the road to promotion. But that is not the main question. He would have a dignified position because he would have a dignified work to do. Practically, he would be the present Archdeacon or general missionary, with authority added to confirm the candidates whom now he can only prepare, after which the Bishop is obliged to go over the same ground to confirm them. There are hundreds of small rural centers with no parochial or missionary organization in many of our states, in which one or more persons could be made ready for confirmation if we had any way of reaching them. The Bishop could not visit so great a number of places if the candidates were discovered and prepared, under present conditions, and they are now lost to the Church.

It may be urged that the presence in the House of Bishops of a group of Bishops who have no vote would present an anomaly. But it would be no greater than that whereby, for instance, the Bishop of Southern Brazil had an honorary seat but with no vote until the last General Convention. Their seat would be solely one of honor, and, as stated, English Suffragans do not even have that. As the number of Suffragan Bishops might ultimately become very large, perhaps exceeding the number of diocesan Bishops, it would be highly inexpedient to confer suffrage in the House of Bishops upon them. Attendance at the sessions of the House would be their privilege; it would not be their duty. There is no reason why it should be. Their duties would not be legislative.

If it be urged that relief may be found in the consecration of a Bishop Coadjutor, we reply that a Bishop Coadjutor, except where the Diocesan is very aged or very infirm, has a much more difficult and anomalous position to fill than would a Suffragan Bishop. The Coadjutor system is not adapted to the case of a diocese in which the Diocesan is in normal health and strength, but in which additional episcopal ministrations are needed. A Coadjutor must be chosen with two almost opposite necessities in view: he must be able to work harmoniously as a subordinate with his chief, in a relationship which can be broken only by the death of one of them; and he must equally be able to assume the entire responsibility when it is thrust upon him. Many men can fulfil one or other of these requirements who cannot fulfil both. Unless a Coadjutor is very much younger than his Diocesan, the relationship is bound to be a very difficult one for both parties. A Suffragan, on the other hand, would be chosen for a distinct form of work, which would remain unchanged in the event of the death of the Diocesan. His position would be much more independent than that of a Coadjutor. He might be chosen to succeed the Diocesan in the event of a vacancy, but no obligation would rest upon the diocese to elect him. He might, also, be chosen to be Bishop elsewhere, or he could return to parochial work without discredit should it prove difficult for him to work harmoniously with his Diocesan.

In our judgment the objections that have been raised to the proposed system are much over-balanced by its obvious advantages. We trust that the amendment may be ratified.

A PATHETIC feature of the refusal of the Tennessee supreme court to sanction the union of Cumberland Presbyterians with the main Presbyterian body is that the *Cumberland Presbyterian*, a weekly paper published in Nashville, falls now into the hands of the advocates of division. It has been in no small part due to the charitable attitude of that old-established paper that the union of the two Presbyterian bodies has been brought about. The supreme courts of five states have pronounced the union valid; but that of Tennessee has reached the contrary view and has confirmed the property of Cumberland Presbyterians in the state to the minority which held to the divisive policy. The publishing house, with its weekly paper, now goes to the latter, and the organ which has been so pronounced a factor in favor of unity goes to those who have fought bitterly against that policy. The editor, the Rev. James E. Clarke, D.D., has anticipated the inevitable necessity for retiring by tendering his resignation, and has taken the initiative in establishing a new periodical, the *Presbyterian Advance*, which will continue the policy which has led to the union of the two bodies in many states.

All who care for the cause of Christian unity must be disturbed at this refusal of the Tennessee supreme court to permit denominationalism to be surrendered, even in part. If the courts can find no way by which mergers of religious bodies now distinct can be legally effected, the outlook for ultimate Church unity is dubious in the extreme. Happily the supreme courts of other states have not assumed this attitude; and courts cannot prevent Christian people from coming together, whatever may be done with their property.

Every time two bodies that had been distinct, if not antagonistic, before, are merged into one, the coming of the day when the Church may be at one again is brought slightly nearer.

THE happy celebration of Bishop Anderson's tenth anniversary in Chicago, signalized by so joyful a service and by the presentation of a cope and mitre as the gift of the whole body of his clergy, is of more than local import. The unity of the diocese could not be better shown than by the nature of the gifts presented, which would once have become the occasion for partisan divisions. And this unity is real. It does not mean that the schools of thought known elsewhere in the Church are unknown in Chicago, nor that intellectual differences among the clergy are wanting. It does mean that schools of thought and intellectual differences are relegated to their proper place,

and are not allowed to become the conspicuous trait of Chicago Churchmanship.

Chicago Churchmen are not afraid of each other. They do not live at arm's length. They do not separate on partisan lines. When a newcomer arrives, he is assumed, as a matter of course, to be willing to enter into harmonious relations with all others, and almost invariably he does so. He is not driven by the coldness and suspicion of one party into the arms of another. And this throws no mere compromising "moderate" Churchmanship into the ascendency. The extremest "ritualist" among the Catholic Churchmen of the diocese has frequently been the most popular exponent of the whole body of the clergy. Nowhere else has Catholicity been truer to its ideals and freer from partisanship; nowhere else has Broad Churchmanship so truly modified breadth by Churchmanship. That an avowedly Catholic Churchman can be, in fact, the broadest Churchman of them all is not an academic theory, for it is exemplified in fact in the Chicago type of clergyman and, towering above them all, preeminently in the person of the Bishop of Chicago. The whole Church presents congratulations to him and to his diocese.

It is a happy coincidence that at the time of this anniversary celebration, the completion of the endowment of Grace Church, the culmination of seven years of masterful work under the direction of the Rev. Dr. Waters, should ensure to the Church in Chicago the perpetuity of this parish in what will increasingly be among the most difficult but most necessary of fields for parochial usefulness. The Church in Chicago, at least, has not run away from the poor, the sinful, or the vicious.

When Churchmen in other cities are tempted to discouragement, their hearts may be gladdened and their minds reassured by studying the spectacle of the Church so splendidly and so harmoniously working on the best lines in the city of Chicago.

ANSWERS TO CORRESPONDENTS.

ENQUIRER.—(1) Our American canon law permits the clergy to remarry a person divorced because of the adultery of the other party, "provided, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this canon; and provided, further, that it shall be within the discretion of any minister to decline to solemnize any marriage" (Canon 38). Thus a clergyman must first receive the written assent of his Bishop before he is permitted to proceed, and the Bishop must have made a judicial inquiry into the facts with legal assistance. Very many—perhaps most—of the clergy decline to perform such marriages in any event.—(2) Dr. Briggs' pamphlet on Church Unity has not been reviewed in THE LIVING CHURCH.

H. E. W.—(1) A biretta is not a priestly vestment, and a lay reader might wear it at a burial in a cemetery.—(2) A lay reader would be justified in baptizing a person who would otherwise die unbaptized; but if the person's illness were not so serious that death was imminent, and the services of a priest could be obtained in reasonable time, the lay reader should not baptize.

M. A. C. C.—(1) No line between what public functions may be attended in Lent and what should not be, can be drawn. Most of these may be tested by discovering whether one would attend (*a*) for personal profit, (*b*) as a public duty, or (*c*) for personal gratification. The first two would be proper. We should suppose that "a secular lecture" would come under the first head, even though it were professionally promoted.—(2) The use of the stole in the daily offices is less than a century old. There is no authority for it, except that of modern custom.—(3) A celebrant, being also preacher, should remove his chasuble before entering the pulpit; though some priests prefer to preach from the sanctuary, in which event the chasuble may be retained.

J. W. N.—(1) The chief publications of the S. P. C. K., and possibly of the S. P. G., can be obtained from the American Church bookstores. Complete lists can probably be obtained only by inquiry to the home offices of these societies; the S. P. C. K. at Northumberland Avenue, London, W. C., and the S. P. G. at 15 Tufton Street, Westminster, London, S. W.—(2) *The East and the West* is published by the S. P. G. The organ of the Cowley fathers is the *Cowley Evangelist*, which may be obtained at the American house of that order, 33 Bowdoin Street, Boston.

F. H. H.—We have too little knowledge of the person in question to be able to reply.

CONVERTED CATHOLIC.—(1) We have no statistics relating to the number of Anglican priests who have perverted to Rome.—(2) A Roman priest desiring to be received into the Anglican Communion must apply to some Bishop, produce evidence as to his character, theological acquirements, and valid orders, and submit to an investigation by two presbyters as to the causes leading him to ask to be received. If the Bishop acts favorably, the priest promises in writing to submit to the discipline of this Church and makes the declaration as to conformity required of the clergy prior to their ordination. A full year must elapse thereafter before he may have charge of a parish—(3) (4) (5) We have no knowledge of the facts.

BLUE MONDAY MUSINGS.

SOME time ago a distinguished Roman Catholic statesman from Austria came to London, unofficially but not incognito. He was received with much honor by all sorts of people; and though he was at the time holding no office at home, it was felt that cordiality to him was a way of expressing friendliness to his country. Among those who invited him to an entertainment, with the understanding that he was to speak afterwards, was the Roman Catholic Archbishop of Westminster. It had been previously arranged that he was to be received by King Edward VII. in audience: but as soon as the king heard of this arrangement with the Roman Catholic Archbishop, he sent word that unless it was at once broken off, the audience with him must be abandoned. The king is the first son of the Church of England, and defender of the faith, sworn at his coronation to maintain the Church of England in the freedom guaranteed by *Magna Charta;* and it would be improper for him to receive one who, in the capital of England, openly countenanced a body which has pursued a campaign of proselytizing and slanderous misrepresentation against that Church, marked by "disloyal interference."

Suppose this entirely fictitious history had been true; what an outburst of rage and fury would have been provoked, on the part of Roman Catholics everywhere! What should we not have heard of the intolerable narrowness and bigotry which would presume to interfere with a man's religious associations, or dispense courtesy only on conditions too humiliating to be for a moment considered by any self-respecting man! It would have been called not an insult to the individual himself alone, but to his country, and to all Roman Catholics everywhere; and direful threats of vengeance would have been uttered.

Wherein, however, does the imaginary story depart from paralleling the recent experience of Mr. Fairbanks, formerly vice-president of the United States, in Rome? As a distinguished American, Rome wished to honor him; the king and the Pope among the others. Naturally, since Mr. Fairbanks is a Methodist, his fellow-Methodists in Rome proposed to welcome him, and invited him to address them. Now Italy is a free country: even Rome, since 1870, enjoys religious as well as civil liberty. Also, Mr. Fairbanks is a free man, and is not to be expected to abdicate his freedom, even under the shadow of the Vatican. If on personal grounds the Pope had thought it inexpedient to receive him, well: no one could complain. To refuse to keep an engagement made with him, on the avowed ground of his having promised, as an American Methodist, to speak to American Methodists and their friends in Rome, is another matter. I quote from the Roman Catholic Archbishop of St. Paul, and from the *Pilot,* below:

"It was not a question of Mr. Fairbanks being a Methodist or going to a Methodist church in Rome for Sunday devotions. It was a question of appearing to give the fullest approval to the work of the Methodist Association in Rome. American Methodists in Rome are active, and—I may readily say—pernicious proselyters. The Methodist Association is not in Rome to serve and meet American Methodists, but to pervert from the Catholic faith all those upon whom they can bring influence to bear. I was in Rome last winter, and I made a very particular study of this Methodist propaganda. It has gone so far that Catholics have organized the Society for the Preservation of the Faith to fight against it. The purpose of the work of the Methodist Association in Rome is confessed openly. The means employed are by no means honorable. They take every advantage of the poverty of the poor of Rome. The books circulated and displayed in the windows of their book stores are slanders against the Catholic faith, the Holy Pontiff at Rome, and a misrepresentation of the whole Catholic system. The success of the movement is far from adequate to the efforts put forth and the money expended. They do not make permanent Methodists of Italians. They may possibly detach pupils from the Catholic Church, and this means from all Christian things for Italians.

"A public address by a former vice-president of the United States before the Methodist Association can have no other meaning in the eyes of the Roman public than the approval of America on the propaganda of the Methodist Association. Had the holy father, guardian of the spiritual interests of the Catholic Church of the world, smilingly welcomed Mr. Fairbanks to an audience on the following day, in what other position would he appear to be than giving his approval to the propaganda of the Methodist Association before which the address had been given? It was simply impossible for the holy father in his official position as a sovereign pontiff of the Catholic Church to do aught else than to say politely to Mr. Fairbanks: 'I cannot receive you and accord you the honors due you in all other circumstances as an American and a distinguished representative of a great republic.'"

So far Archbishop Ireland; and here the *Pilot:*

"Mr. Fairbanks, having made his programme, and having neces-

sarily accepted well-known conditions, was about to be received by both courts. Meanwhile it had leaked out that on Sunday he was to make an address and was to be the guest of the Methodist College. The Methodist College is an institution which for the last twenty years has been the centre and the plague spot of all the worst fanaticism possible to conceive and impossible to describe in a decent paper, against the holy father, the Church of which he is the head, the clergy of which he is the Bishop, and the doctrines which he holds and teaches.

"Mr. Fairbanks doubtless was unaware of all this. But Mr. Fairbanks' good faith, though doubtless understood by the Vatican, could not change the status of the Methodist College. So it was politely conveyed to Mr. Fairbanks that he must choose either his audience or his address. Both were incompatible with either dignity or decency.

"Mr. Fairbanks chose the Methodist College."

I hold no brief for Methodism as such; but charges like these carry their own refutation. American Methodism has as much place proselytizing in Rome as Romanism has proselytizing in America; and this official utterance shows how hollow are all Roman utterances in praise of religious liberty. If poverty so hideous exists in Rome that the poor are willing to deny their faith for a piece of bread, why has not the Roman Pontiff relieved that poverty with the treasures heaped upon him from his subjects throughout the world? But American Methodists are too shrewd as well as too honest to purchase converts of that type. I know the minister of their congregation in Rome, and honor him as an upright, God-fearing Christian gentleman. And I rejoice that Mr. Fairbanks kept his engagement, no matter what idle frenzy broke out against him, with its absurd charge of "disloyal interference."

Meanwhile, it is good to read the comment of the [Roman] *Catholic Citizen* of Milwaukee:

"Due reciprocity has not been illustrated in the present instance. We ourselves would welcome the day when all the diplomats shall be sent out of the Vatican and sentenced to teach the catechism to the neglected Italians; but we suppose that, while they are there, they must earn their wages, and incidentally make a blunder now and again. This particular affair may be the achievement of some major-domo of the Vatican. The pious peasant Pope may have known nothing of it. American [Roman] Catholics will not blame Mr. Fairbanks for making the choice he did make."

One might wish that the incident of the insult to Mr. Fairbanks would deter foolish Americans from accepting invitations to papal audiences in future. Everyone who has visited Rome knows how the hotel-people are politely insistent that invitations should be procured by methods perfectly well established, and how the lists of those presented are published, even cabled back to America. Of course, for those who acknowledge him as vicar of God on earth, such an audience is something most desirable. But what have others to do then? Should they desire to honor the Bishop of Rome, first among Bishops, they are cursed by that Bishop because they do not admit his infallibility and supremacy. Should they go out of curiosity, it seems scarcely respectful or dignified. Therefore, to stay away is better.

Reading over the Life of Savonarola the other day, I was struck anew with the usefulness of his bonfire of *Vanitas*. If only all the shams and lies and tricks and frauds of our modern cities could be burned up in like fashion, every Lent, how much purer the air would be! Men and women are guilty alike, no doubt: but how much space in such a conflagration would be filled to-day by the false hair and false complexions that seem to have returned from the eighteenth century to disfigure the women of the twentieth! If only the deceiving things deceived, they wouldn't be so absurd. But when one sees four huge puffs of Chinese hair fastened to the back of an American woman's head, he does not need to be told they didn't grow there. And when a lady comes into the drawing-room with here face powdered from ear to chin, so that one is tempted to say, "Madam, do wash your face!" there is no delusion as to the actual complexion concealed. O for simplicity and wholesomeness!

Presbyter Ignotus.

Faith is largely the will to believe, the preference for a positive habit of thought; skepticism is largely the habit of not believing, the preference for a negative attitude toward things. Faith is dynamic; doubt is inert. In forming habits of mind, which of these two is the more valuable? That ought to be easy for any young person to answer.—*New Guide.*

THE MARRIAGE CONTROVERSY IN ENGLAND

Professor Inge in Discussion With the Archbishop of Canterbury

BISHOP GORE'S "ORDERS AND UNITY" IS DISCUSSED FROM MANY POINTS OF VIEW

The Living Church News Bureau
London, February 15, 1910

THE *Times* newspaper has published some correspondence which has recently passed between the Archbishop of Canterbury and the Rev. Dr. Inge, Lady Margaret Professor of Divinity at Cambridge, upon the Deceased Wife's Sister case.

Dr. Igne wrote that he had not seen any Episcopal pronouncements, except one letter, on the situation created by the recent judgments in the Court of Appeal in connection with the case. The Lords Justices seemed to him to have gone out of their way to base their decision "on a principle which must be intolerable to all Churchmen except a few extreme Erastians, viz., that the Church has no right to exercise the discipline of exclusion in consequence of any action the law has sanctioned." He suggested, in conclusion, that very many Churchmen would be grateful if his Grace could give them some information as to the real effect and significance of this judgment.

The Archbishop, in a lengthy reply, said that he did not think the decision of the Court of Appeal carried any such implication as that ascribed to it by Dr. Inge and some of his other correspondents. As he was not a lawyer, he wrote with diffidence on such a point. The facts, as he understood them, he then proceeded to set forth. His Grace's conclusions from these facts were, *inter alia:* (1) That Sir Lewis Dibdin, in his decision, had said no word "which could imply that the Church has lost the right—a right which we must regard as essential—to determine the conditions of admission to Holy Communion"; and (2) that such parts of the judgments of the Lords Justices as Dr. Inge had taken exception to were not judicially authoritative, but merely in the nature of *obiter dicta.* The Archbishop, in his letter, also rather severely criticised the vicar of Eaton's action in seeking a prohibition from the High Court to stay the effect of a monition granted in the suit in Sir Lewis Dibdin's court, and also for having invited the King's Bench Divisional court and the Court of Appeal to deal with the whole question of the interpretation and scope of the rubric as to "open and notorious evil livers." Such action seemed to him reprehensible because of its tendency to compromise the position of Sir Lewis Dibdin's Court, which his Grace evidently considers entitled to recognition as a valid ecclesiastical court. But Canon Thompson's legal advisers show, in a letter to the *Times*, that the Archbishop was wrong in censuring the vicar for the introduction of the purely ecclesiastical question into the case. They state that, inasmuch as the pleadings in the suit before Sir Lewis Dibdin had raised the whole question of the rights of the clergy under the rubric and Sir Lewis Dibdin's decision had very fully dealt with this, it was impossible to exclude the discussion of the matter in the court of King's Bench and the Court of Appeal.

It seems to me that the Primate, however this may be accounted for, has put a non-natural interpretation upon these decisions in the Banister case rather than taking them, as almost everybody else has, in their plain and full meaning. And I do not see how Dr. Inge, and Churchmen in general, can derive any satisfaction or quietness of mind from such an Archiepiscopal pronouncement as this.

Speaking at an E. C. U. meeting at Worksop on the marriage question, the Duke of Newcastle said nothing could make up for any compromise with lax treatment of the Church's moral law. Churchmen must be united on this point, and resist to the utmost any tampering with the marriage laws of the Church. The State might enact any law it pleased, but they must resist to the death any attempt to force upon the Church anything which was directly at variance with her own laws.

SYMPOSIUM ON "ORDERS AND UNITY."

The *Reunion Magazine* for February, contains a notable symposium on the Bishop of Birmingham's book, *Orders and Unity.* The opinions are by Dom John Chapman, O.S.B., Father Sydney Smith, S.J., Prebendary Webb-Peploe, the Rev. Albert Way (of the Pusey House), Professor N. Orloff (of London University), and the Rt. Rev. Arnold H. Mathew (of the Old Catholic body). With the greater part of the book Dom Chapman, as a Roman Churchman, is necessarily in sympathy, and it would be futile, he says, to discuss it. But from one point of view the book astonishes him:

"It appears to be an appeal addressed to our Nonconformist brethren, and intended to make for unity. Now what on earth is the use of asking people to accept a ministry with supernatural

powers derived from the Apostles by a direct succession, when they do not yet accept the Sacraments? Surely such a ministry is for them a white elephant, for which they have no possible use."

Now there would seem to be considerable weight to this, as well as to some few other points of Don Chapman's criticism; but in much of his discussion of the book this noted Anglo-Roman Benedictine does not seem to have been able to rise above the artful and petty ways of professional Roman controversialists, such as the employment of quiddities and *petitiones principii*. I will give an example or two of his treatment of the book after this sort of method. The Bishop of Birmingham, in his appeal to Catholicity, enunciates four institutions or elements, two of which are "the Creed or summary of the Christian faith" and "the canon of sacred Scriptures." But Dom Chapman asks with apparent innocence, What Creed? It is quite true, as he proceeds to point out, that neither the Apostles' Creed, the Athanasian Creed, nor the Nicene Creed (as they stand) go back of the fourth century, nor are they all of equal position and authority in all parts of Catholic Christendom. But Dr. Gore is here obviously not using the term "Creed" in such a restricted and popular sense, but with the wider meaning of that "form of sound words," in New Testament language, which has practically been common to all Catholic Christians since the Apostles' time, which was the basis of the various local forms of the faith in the ante-Nicene Church, and to which the three great historic Creeds now bear witness. Surely it would not have required much exercise of mental acumen on Dom Chapman's part to have got at the Bishop's real meaning in this connection. With regard to the canon, Dom Chapman is very presuming indeed in his criticism of the Bishop of Birmingham's position. He actually dares to assert that the Bishop "does not, can not agree" with Christians of the Greek and Latin communions, because, as he thinks, the Bishop's Bible is not the Catholic Bible, but the Protestant "Bible." It is astonishing that a man of his learning and moral probity can say such a thing. It is not only most unfair towards Dr. Gore, but also a libel on the English Church. If Dom Chapman really believes what he says, then he is in crass ignorance of what the Bible of the English Church is. The Deutero-Canonical Books, or the Apocrypha, are just as much an integral portion of the official Bible of the English Church as of the Bible of the other great historic churches of Catholic Christendom. Every Bible on the lecterns in English Cathedral, collegiate, and parochial churches contains the Apocrypha. It is a well-known fact, and one within the cognizance of even the man-in-the-street, that the only Bible that can be legally used for the coronation oath of English sovereigns is the Bible of the Catholic Church.

Father Sydney Smith submits that the argument of the Bishop of Birmingham's book brings us face to face with what he, as a Papist and Jesuit, considers to be the primary question, "Can you have social unity of any kind without a single, or unified authority to submit to?" But has it never occurred to Father Smith that the nations of the world have political and social unity without being all under one civil supremacy?

The Rev. Albert Way thinks that the Bishop's book, whether we agree with its particular conclusions or not, is the kind of book "we need now as days more than words can tell." If Churchmen, he says, will take the trouble to think out and urge upon their Protestant Dissenting friends the lines of thought suggested in the book, "one cannot but believe that a great many of the prejudices and misunderstandings would be removed which seem at present to put so inseparable a barrier in the way of corporate reunion." Prebendary Webb-Peploe, as an Evangelical, finds himself, to his deep regret, "quite unable to accept many parts of the writer's arguments, and therefore of his conclusions." With the very strong convictions of the Bishop in regard to the Episcopate, and in regard to its "monarchical authority," he thinks many (even of his fellow Anglicans) will be compelled to disagree. Professor Orloff, as an Eastern Orthodox Churchman, can say his "aye" to much that is in the Bishop's new book. But he is afraid that "our great divine" has "overshot the mark" in making Holy Scripture, to the exclusion of Catholic tradition, the only source of Christian dogma and teaching. And he also points out another vulnerable point in Dr. Gore's position, in relation to the invocation of saints. Bishop Mathew considers that the Bishop of Birmingham has dealt with his subject rather unscientifically. He, however, is able to pay the following tribute to *Orders and Unity:* "There is much in the volume with which all Catholics will heartily agree, very little that is not to them obvious and incontrovertible, *i.e.*, from a Christian standpoint. The Bishop repudiates the novel theory of a valid succession among the Presbyterian and Lutheran denominations, though he generously acknowledges the benefits conferred upon conscientious adherents of such heretical systems, by fidelity to their particular ideals. The most rigorous Ultramontane will agree with him there."

ELECTION RESULTS FAVOR ANTI-REVISIONISTS.

The London election to the House of Laymen (province of Canterbury) and the Representative Church Council has resulted quite favorably for the Catholic interest. There were eighty-eight candidates for the thirty-six seats. Of the thirty-five candidates representing sound Church principles, twenty were elected; while of the thirty-six candidates on the Moderate-Evangelical list, only thirteen were successful. Lord Hugh Cecil, M.P., was at the head of the poll. The final result of the London Proctorial election is one, however, of disappointment, as the Revisionist candidates have been elected. These results show, I think, that laymen in the diocese of London are sounder than the beneficed clergy on the vital Church questions at issue. The result of the polling for Proctors in the diocese of Peterborough has unfortunately reversed that of the voting by show of hands, and Proctors pledged to revision have also been elected in the diocese of Birmingham. On the other hand, the Proctorial elections in the dioceses of Southwark and Ely have gone anti-Revisionist. Canon Newbolt has been unanimously re-elected as Proctor in convocation for the Chapter of St. Paul's, and Canon Knox-Little reëlected as Proctor for the Chapter of Worcester.

OTHER CHURCH NEWS.

A public meeting in defence of the Prayer Book as it is, and especially the form and use of the Athanasian Creed, will be held on Saturday afternoon, March 5th, at Wolverton, Bucks, in the diocese of Oxford, the Rt. Hon. Viscount Halifax in the chair. It is hoped that Mr. Athelstan Riley will be one of the speakers. The meeting has been organized by the clergy with their faithful laity of the Rural Deaneries of Wolverton and North Bucks, and will be on a scale similar to that of the Cambridge meeting held some months ago.

We are informed through Reuter's Agency that the ballot for the election of the Primate of the Church in Australia has resulted in a tie, the Archbishop of Sidney and the Archbishop of Brisbane having received eight votes each. J. G. HALL.

IN MEMORIAM

Robert Erskine Wright, Priest.

Obr 28th Jan., 1910.

Soldier of Christ, farewell! Thy march is past,
Thy duty finish'd in the grand campaign;
Nor didst thou ever falter, or complain
When days were dark and skies were overcast.
Thou didst not hide thy head before the blast,
Nor lingering turn where sunlight seem'd to reign;
Thy Captain's favor was thine only gain;
Thy step was onward, even to the last!

Farewell! farewell! This little wreath for thee
I sadly twine, yet not as one whose breath
Is choked with sighs and grief he cannot drown;
For sweet thy rest in Paradise shall be,
And thou, who hast been faithful unto death,
In endless life shalt wear a heavenly crown!

1st Feb., 1910. RICHARD OSBORNE.

LENT—THE SPRINGTIME.

When Spring again her leafy throne ascends
And Winter's iron grip before her bends,
When rich green tufts peep out through melting snow,
Let heart of man respond, and live and grow.

When giant trees with wrestling tempests fight
And chilly winds the tender blossoms blight,
When howling March holds sway o'er sea and land,
Let heart of man respond, and live and stand.

When wailing breezes in the tree-tops sigh
And rain falls down in torrents from on high,
When opening buds drop down, frail, weak, new-born,
Let heart of man respond, and live and mourn.

When murm'ring brooks proclaim an endless love
And mating birds sing answer from above,
When shady woods with joyous carols ring,
Let heart of man respond, and live and sing.

When Easter comes again, and summers go,
And autumn hands its gold to winter's snow,
When spring to spring its verdant crown shall give,
Let heart of man respond, and live, and live.

REV. JOHN T. LEWIS.

Oriskany Falls, N. Y., Ash Wednesday, 1910.

HUNTINGTON MEMORIAL CHAPEL FOR NEW YORK CATHEDRAL

Committee Will Solicit Funds for This Purpose

LARGE AMOUNTS TO BE EXPENDED FOR OTHER CHURCHES

Tenement House Conditions Examined

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, March 1, 1910

BISHOP GREER has appointed Mr. George S. Bowdoin, of the firm of J. P. Morgan & Co., treasurer of the committee to receive donations from the friends of the late Rev. Dr. William R. Huntington, rector of Grace Church, for the erection of a chapel in the Cathedral of St. John the Divine, in memoriam. Dr. Huntington was chairman of the committee on Fabric of the Cathedral. He was without doubt the most active member of the diocese in furthering the interests of the Cathedral plans. Hence the fitness of the proposed Huntington memorial.

LARGE AMOUNTS FOR NEW CHURCHES.

As much as $1,750,000 will be expended for the erection of new churches in the near future in addition to the new chapel already mentioned, and to $500,000 needed for the choir and crossing of the Cathedral of St. John the Divine. Formal application has been made by Trinity parish for the removal of its chapel of the Intercession from Broadway and 158th Street to a plot within the bounds of Trinity cemetery, probably at 154th Street. The new chapel will cost from $500,000 to $600,000. St. Philip's Church on West Twenty-fifth Street having been sold, the congregation will build a new $150,000 structure in West 134th Street.

The new St. Thomas' Church is to be Gothic in design, of great width and height. Work will be commenced about the middle of March. There will be but a single tower, rising but little above the ridge of the roof. Amid twenty and thirty story buildings its impressiveness will depend upon the commanding scale and beauty of its detail. The main front will face Fifth Avenue, the tower being on the corner of Fifty-third Street. The church proper will consist of a great basilica 214 feet in length by 43 in width and 95 feet in height from the pavement to the crown of the vault. It is estimated that the new building will cost $1,000,000. The first floor will have in all 1,412 seats; the galleries will accommodate 440 more, making a total seating capacity of 1,852.

TENEMENT HOUSE CONDITIONS.

Some valuable information concerning tenement house conditions in New York has been published during the past week, including a very careful report of a committee of the New York Charity Organization Society concerning the residence property held by Trinity Church corporation, and a statement signed by Bishop Greer and others with respect to tenement house sections of Manhattan and Brooklyn in general. These reports are too late to be carefully digested in time for this letter, but shall be more fully presented next week. In the meantime Churchmen will be glad to learn that Trinity Church comes out of the investigation very creditably. The *Survey*, which makes the report, printed in full, the leading feature of its issue for February 26th, says:

"Trinity's own houses are shown to be good, bad, and indifferent, as most dwelling houses are, but in marked degree better than they have been painted. Every suggestion of improvement made by the investigator has been or is to be carried out. Her conclusions are that while the Trinity tenements suffer from the structural trouble usual to old houses, they are in good shape as a whole, are being improved, are not crowded, and are, in fact, better than other buildings in the neighborhood into which their tenants would be forced if Trinity tore them down."

The daily papers speak even more highly of the exoneration of the Church corporation. According to the *Press*, "O. K. is the substance of the report." The *Tribune* commends the thoroughness of the report, saying:

"There is not a word in it which suggests either partiality or prejudice, and while it clearly specifies such objectionable conditions as were found to exist it shows that Trinity's residence properties are in a great majority of cases a credit instead of a reproach to

(*Continued on page* 590.)

ADVANCED MISSIONARY METHODS PROPOSED IN PHILADELPHIA

Committee Outlines Opportunities for Work

OBHER CHURCH NEWS OF THE QUAKER CITY

Philadelphia, February 28.

THE committee of twelve appointed by Bishop Whitaker to act in the diocese as an auxiliary to the Board of Missions has issued a missionary circular to the rectors and congregations of the diocese of Pennsylvania, setting forth some of the principles, methods, and motives of the work. The following are the very practical suggestions for methods:

(1) It is recommended that there be stated conferences between the Bishops, clergy, and laity of the diocese, and that there be at least two public meetings in the year, with appointed speakers, including some one from the mission field.

(2) The rectors are urged to hold services of prayer and intercession for missions: (1) in connection with the meetings of parish missionary societies; (2) with the congregation on certain Sundays, for instance, the Third Sunday in Advent, the Second Sunday after Epiphany, the Third Sunday in Lent, the Sunday after Ascension, and the Sunday before All Saints' Day.

(3) Offerings for missions should have equal consideration with offerings for parochial support; accordingly the duplex envelope system is recommended for use.

(4) It is recommended that in every parish a committee be appointed by the rector, representing the Men's Auxiliary and such other parochial organizations as may be found desirable, which shall arrange for (*a*) the apportionment and offerings; (*b*) services of intercession and for speakers; (*c*) the formation of mission study classes; and to attend to such other matters as shall contribute to the efficiency of the work.

The members of the committee are the Rev. Drs. J. DeWolf Perry, Samuel Upjohn, and Floyd W. Tomkins; the Rev. Messrs. James B. Halsey, J. Thompson Cole, and Thomas J. Garland; and Messrs. George Wharton Pepper, S. F. Houston, J. Nicholas Mitchell, E. H. Bonsall, R. Francis Wood, and W. W. Frazier, Jr.

WORK AT THE UNIVERSITY.

The visit of Mr. John R. Mott to the University of Pennsylvania, February 25, 26, and 27, was made the occasion of a conference between the Christian Association of the University and representatives of the religious forces of the city on the relation of these latter to the great body of students (over five thousand in number) which the University brings annually to Philadelphia. Bishop Whitaker, who is a trustee of the University, was unable to be present, but appointed a committee of laymen, of which Mr. S. F. Houston (also a University trustee) was chairman, to represent the Church. The Rev. J. A. Montgomery and the Rev. George L. Richardson of the Church clergy of the city were also present, as well as the Rev. John J. Gravatt, Jr., of the Church Students' Missionary Association. Mr. Mott made a strong and stimulating address, pointing out the importance of coöperation especially between the workers of the Christian Association and the ministers of congregations in the neighborhood of the University. He spoke of the importance of having entering students bring from home some commendation from the parishes with which they had been connected, and of throwing about them at the outset of student life an atmosphere of positive religious influence. A general discussion followed which was closed by Dr. Smith, the Vice-Provost, who said most earnestly, "The authorities of the University realize that there is more to be done for these students than to teach them chemistry, Greek, and philosophy. The making of character is going on here, and we want all the help we can have."

BISHOP ROWE'S VISIT.

In spite of the crowded and busy season at which it came, and the bitterly contested strike of the street-car employes which makes travel from one part to another of this far-spreading city difficult (and sometimes dangerous) the visit of Bishop Rowe to Philadelphia made a deep impression on our people. The illustrated lecture on Alaska on Saturday night was crowded, and so many applications for tickets had to be refused that arrangements were made to repeat it on Monday evening in the Cooper Battalion hall of the Church of the Holy Apostles. On Sunday morning (February 20th) Bishop Rowe preached at St. James Church, and on Sunday evening at the Church of St. Jude and the Nativity. On Monday afternoon he was one of the speakers at the Lenten meeting of the Woman's Auxiliary in Holy Trinity Church. In addition to the Bishop, the Rev. Llewellyn N. Caley spoke of Diocesan Missions, which need, he said, no less than $200,000 to make provision for the rapidly increasing population; and the Rev. N. P. Boyd, a negro priest of the diocese of Long Island, spoke with special reference to the work of education among his own people, and described his interesting plan to have the new St. Philip's Church, Brooklyn, constructed by the pupils

of St. Paul's School, Lawrenceville, as an object lesson to Northern Churchmen of the value of the training given there.

DR. MORTIMER'S CONFERENCES.

The Rev. Alfred G. Mortimer, D.D., speaking at St. Mark's Church on the 21st of February on "Woman's Place in the World," in his course of Lenten conferences on "The Church and Social Questions," aroused the anger of local advocates of Woman's Suffrage, by declaring himself distinctly against the vote for women. Several letters have appeared in the newspapers of the city criticising his position. The conferences have aroused much interest. Subjects to be considered during the remaining weeks of Lent (on Monday evenings) are Marriage, Divorce, The Education of Children, and Church and the World.

NOTES.

The Rev. James O. S. Huntington, O.H.C., who was announced to preach at the noon services in Old St. Paul's throughout the week, was on Monday called by telegraph to the sick-bed of his mother, whose death occurred on the following day. The Rev. Charles S. Hutchinson, rector of St. Clement's Church, took his place on Tuesday. Fr. Huntington returned on Wednesday and resumed the course.

Many persons visited the Washington Memorial chapel at Valley Forge on Washington's birthday, and in the evening the day was marked by a special service. The patriotic Order of the Sons of America attended in a body, marching into the church with the choir. The preacher was the Rev. Henry Medary, rector of the Memorial Church of the Advocate, Philadelphia.

THE WAY OF THE CROSS.

COULD the eyes of every Christian, for the forty days upon which the Church has just entered, be closed to the world and fixed upon Him whose pilgrimage led through tears and whose goal was the cross—what a spiritual illumination there would be! Nothing has a more depressing and hardening influence upon the soul than to be kept face to face, from day to day, with the cold, disquieting, materialistic facts of life. The material and commercial interests of Oregon seem to many to be all absorbing, and the noise of its growth bewildering. We tread the way of the world; its concerns and conflicts are ever before us; the daily budget of news that comes to our doors, the pictures of earthly, sensual life that illustrated journals hold before our eyes, the low ideals of the age which oppress us and make us feel at times as if virtue and honor and piety had taken wings and fled—all keep us in such close and persistent contact with things earthly that things divine lose their power over us. Were it not for the Church's insight into man's weakness and for the provision she has from the beginning made to prevent souls from being altogether lost in the mazes of this earthly existence, religion would long have ceased to be "man's chief concern," even in the case of the "elect." It is an unspeakable blessing, therefore, that the Church should have her Lenten season, the season in which to invite her children to enter on a spiritual pilgrimage, that has for its goal that holiness which is of the Lord and without which no man shall see the Lord. That pilgrimage leads to Calvary, and it is named the Way of the Cross. There is no merit in the pilgrimage itself; we make it, not to add one more claim to our heavenly title, but to obtain an additional supply of grace. We tread the Way of the Cross that we may find peace to our souls and strength to our calling in life. Let us then bid adieu to the distracting pleasures and worldly concerns, and fulfil to the letter during this Lenten season our Lord's injunction: "Seek ye first the kingdom of God."

Let me urge you, one and all, my dear people, to heed the Church's solemn Lenten call to prayer and self-denial. Godly life cannot be attained without the mortification of the lower nature. Attend with regularity the services scheduled by your rector, and may this season of fasting, prayer, and alms-giving bring great spiritual refreshment to our souls.—*Bishop Scadding, in the Oregon Churchman.*

IF THE LENTEN season did nothing else for Church people than afford them an opportunity, from a Christian motive, to practise some form of self denial, it were well worth the happening. To the devout, of course, the chief reason for such abstinence is, humbly and feebly it may be, to follow the example of our Lord in His days of fasting in the wilderness. We have no wish to quarrel with those who contemn fasting and who hold that devotional exercises express the sum total of true Lenten observance. Some good people take no little credit to themselves for railing at what they are pleased to call "forms." There is a grim humor in Hare's reply in *Guesses at Truth* to this form of censure: "Of what use are forms," says this acute evangelical thinker, "seeing that at times they are empty? Of the same use as barrels, which at times are empty, too."—*Canadian Churchman.*

WHATEVER befalls you, let it not upset or disturb your mind. The whole world can not injure a soul that is fenced with faithful fortitude. Fortitude is one of the seven gifts of the Holy Ghost, it is the strengthening gift, and patience is included in fortitude.—*Bishop Ullathorne.*

CELEBRATION OF BISHOP ANDERSON'S TENTH ANNIVERSARY

Splendid Testimonials to His Influence Within and Without Chicago

DR. WATERS' VISION OF THE FUTURE OF GRACE CHURCH

The Living Church News Bureau, Chicago March 1, 1910

ST. MATTHIAS' DAY, extremely cold but clear, reminding one of that other day just ten years before, dawned upon preparations completed for the observance of the tenth anniversary of the consecration to the episcopate of the Rt. Rev. Charles Palmerston Anderson, D.D., as Bishop Coadjutor (now Bishop) of the diocese of Chicago. The service of the anniversary day was the choral celebration of the Holy Communion at the Cathedral. The building was filled to the doors, and the chapel likewise, with many standing in the aisles. Nearly one thousand people attended the service.

Promptly at 11 o'clock the choir entered the Cathedral in solemn procession, the organ pealing out the "Processional March du St. Sacrament," by Chauvet. Following the choir came about seventy of the clergy of the diocese in cassock, surplice, and stole, who were seated in the nave of the church. Then followed the epistoler, the Very Rev. Dean Sumner, the gospeller, the Ven. Archdeacon Toll, and the Rev. Dr. Fleetwood, Dean of the Northern Deanery. Behind came the visiting Bishop, Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac, with his chaplain, and the preacher of the day, the Rt. Rev. Dr. Morrison, formerly rector of the Church of the Epiphany, Chicago, and now Bishop of Iowa, with his son, Mr. Arthur Morrison, of the Seminary, acting as chaplain. The Bishop of Chicago, Dr. Anderson, was preceded by the Rev. H. R. White of the Cathedral, bearing his crozier.

Having reached their seats, the processional hymn, "Hear us, Thou that Broodest," was sung by the congregation and the Cathedral choir of sixty men and boys. The hymns, and, so far as possible, the different settings to the parts of the Communion office, were the same as those sung at the service of consecration ten years ago. The splendid character of the music was remarked upon very widely. It was rendered under the direction of Mr. Frank W. Smith, the organist and choirmaster of the Cathedral, the son of the rector *emeritus* of St. Luke's Church, Evanston.

Bishop Morrison preached a sermon which will not soon be forgotten. It was forceful and yet at times so simple and tender that it aroused the large congregation to a most intense silence and attention. He spoke on "Optimism," and took as his text, "I beheld Satan as lightning falling from heaven." Among other things the Bishop said: "Optimism is the watchword of the present age. It is not the self satisfied complacency that repels us with its robust aggressiveness. Ours is not a blind, but an intelligent optimism. We are like the man whose far-reaching vision saw over the wooden and stone idols of his father's shop. We look forward over to-day's evils toward a wise social scheme. Truly we can see Satan falling as lightning from heaven." It was at this point that Bishop Morrison turned toward Bishop Anderson and, in a few simple words, told him of the love of his clergy and laity for him, of the great support which he was to the Bishops of the Middle West, and of the great power that he was in the upbuilding of the Church in the whole United States.

Following the service in the Cathedral the clergy gave a luncheon to the Bishop, served in the choir hall of the Cathedral, which was decorated with palms and roses. Ninety-four of the clergy, including the Rt. Rev. Drs. Morrison and Weller, sat down to luncheon with the Bishop; indeed 98 of the clergy of the diocese out of a possible 105 were present either at the service or the luncheon or both—an unusual exhibition of loyalty, esteem, and love on the part of the clergy to their Diocesan.

Following the luncheon there were some most entertaining speeches and addresses given by the Rt. Rev. Dr. Weller, whose expression of hope for the Provincial System brought great applause; the Rev. Dean Fleetwood, who presented to the Bishop the felicitations of the teachers and pupils of Waterman Hall as well as his own; the Rev. Henry C. Kinney, who is, next to Dean Phillips of Kankakee, whose absence because of illness was universally regretted, the oldest priest in the diocese, made a most interesting and amusing address. He closed in a serious vein, pledging to the Bishop the loyalty and obedience of the clergy. The Rev. Dr. Stone of St. James' was the next speaker, and, as always, he made a most finished and charming address. The Rev. Dr. Little of Evanston, with the grace and command of elegant English seldom excelled, was at times most eloquent and at other times so witty that he kept the clergy in a constant roar of laughter. The programme closed with the presenta-

tion of the gifts from the clergy to the Bishop in commemoration of the event. These consisted of a purple silk cassock piped in red; a black satin chimere and fine white linen rochet; a rich but plain white festival cope with red orphreys and hood with the *Agnus Dei* embroidered on the latter; and a white and red mitre to match the cope. The address of presentation was made by the Rev. W. C. De Witt, D.D., Dean of the Western Theological Seminary, as follows: *"To the Right Reverend, the Bishop of Chicago:*

"The ordeal to which you have so graciously submitted this day, in listening to what your clergy think of you, is nearly at an end; wherefore I beseech you to hear me patiently. For to me is given the happy privilege of presenting to you certain testimonials of the truth of utterances so felicitously made.

"Some years ago the experiment was ventured upon of presenting to the then Bishop of Chicago, a crozier. The presentation address was made by that prince of harmony, Dr. Clinton Locke. There was some nervousness at the time, and some guessing as to 'whose head would be first cracked by the pastoral staff.' Many years have failed to produce a single catastrophe in which it has figured. But the crozier has been somewhat lonesome for the company of the other insignia which historically appertain to the episcopal office, and with which the whole Church is familiar in miniature or in reality.

"It has seemed undesirable to us that the Bishop of Chicago should longer be embarrassed in any presence, in America or abroad, by reason of being unprovided with all the vestments which have proper place to-day, as in the ages past, in the lawful ceremonial of the Church.

"In addition, therefore, to those vestments of the episcopate which have heretofore commonly been in use in this diocese, and together with a set of such vestments, the cassock, the rochet and chimere, we have ventured to provide a mitre and a cope.

"And we beg to assure you that if, in the renaissance of Catholic esthetics, there should be discovered any vestment or ornament requisite to the full complement of your episcopal wardrobe, at the completion of each passing decade, the three dimensions of the clerical body of your diocese will see that you are provided with such articles, to be used at your discretion.

"And so we present to you these evidences of our unanimous, loyal, and affectionate regard."

The Bishop was the recipient of many personal gifts from many of the individual laymen and lay-women of the diocese. The Cathedral congregation, made up of the less well to-do of the city, presented him with a gold chain for his pectoral cross, with a memorial signed by the subscribers—none of whom was allowed to give over one dollar, and most gave less than quarter that sum. Two hundred and forty-two names were inscribed on the roll. The Mother Superior of the Sisters of St. Mary sent two of the Sisters from Kenosha to be present at the service and to bear as her gift a most beautiful linen and lace rochet.

The committee having the observance of the anniversary in charge was made up as follows: The Ven. Archdeacon Toll, the Rev. F. E. Brandt, the Rev. W. C. DeWitt, D.D., the Rev. T. C. Eglin, the Rev. B. F. Fleetwood, D.D., the Rev. Herman Page, D.D., the Rev. D. S. Phillips, D.D., the Rev. G. C. Stewart, the Rev. James S. Stone, D.D., the Very Rev. W. T. Sumner, and the Rev. P. C. Wolcott, D.D.

DR. WATERS' ANNIVERSARY AT GRACE CHURCH.

On February 20th the Rev. W. O. Waters, D.D., completed his seventh year as rector of Grace Church. On that occasion he preached a most effective and illuminating sermon on the text taken from Proverbs: "Where there is no vision, the people perish." He spoke of Grace Church as a parish of vision, whose vision for the fifty years preceding the present epoch of seven years had been practically fulfilled. He pointed out how the neighborhood about Grace Church had changed from that of a beautiful residential district comprising comfortable homes of prosperous families, to one of cheap boarding houses, lodgings, and tenements, with their accompanying misery and squalor. Grace Church's expenses remained as great as ever, while its income has steadily decreased by the death and removal of those who have been its chief supporters. Notwithstanding the seriousness of the situation a new vision came to replace the old. It was that of Grace Church standing in the midst of the city's commercial life, holding aloft the cross as the symbol of greatest power; Grace Church, not merely a parish for the neighborhood, but for the whole city; a moving spirit in the midst of the city's thrilling life.

The first step was to provide the sinews of war, to strengthen the parish financially. This meant an endowment. Work immediately began. On Easter, 1904, the magnificent sum of $60,000 was placed on the altar as the result of the initial effort. During the next two years other substantial sums were added until $90,000 was reached, and on Easter Day, 1907, another gift brought the sum to $100,000. That "God helps them who help themselves" was proven when the information came from the executors of the estate of Mrs. Elizabeth Ann Strout that Grace Church had been generously remembered in her will. Because of certain litigation the church did not receive any benefit from this fund until two months ago. It is now estimated that the gift will amount to $165,000, which will be increased to $175,000 with the accumulated interest. Since 1907 the regular endowment has been steadily increasing to $135,000, so that the two funds combined will give the grand total of over $300,000. The campaign inaugurated seven years ago has, therefore, been ended.

Dr. Waters then asked that the Easter offering might amount to $10,000. This will amply take care of the deficits which have resulted while every effort was being made to raise the endowment. Grace Church and the rector are certainly to be congratulated on what has proven to be a magnificent achievement. The future never looked brighter for the parish with its vision of future activities carried on by an increased staff of workers under the leadership of one who not only had a vision, but followed it to its fulfilment.

ILLNESS OF REV. E. J. RANDALL.

The Rev. E. J. Randall, rector of St. Barnabas' Church, entered the Presbyterian Hospital on Monday, February 21st, to undergo a severe course of fasting in the treatment of a stomach trouble. From Monday until Saturday he was allowed no food or water, and while weak, he bore up under the ordeal very well. No operation is contemplated. It will be four or five weeks before he can leave the hospital to take up his duties. RENMUS.

MISSIONARY BULLETIN FOR FEBRUARY.

NEW YORK, February 21, 1910.

THE offerings to February 1st from parishes and individuals under the Apportionment Plan are $85,786.11. This amount is less than that to February 1st a year ago by $23,396.19, and to February 1, 1908, by $19,007.87. It is contributed by 1,285 parishes as against 1,337 to the same date last year. To February 1st last year we received, applicable to the appropriations from all sources, $169,516.23, while this year for the same period we received $144,139.31, thus showing a decrease of $25,376.92. The appropriations this year (with the deficiency to September 1, 1909, of $32,955.33) are $1,230,056.85. Five months have gone—and only $179,139.31 received in contributions (which include $35,000 withdrawn from the United Offering of the Woman's Auxiliary) so far available toward the above appropriations. Six months remain for securing the balance needed, for, owing to the meeting of the General Convention in October next, the treasurer's books must close on the first of September.

The apportionment for this year, if it should be fully met, together with the amount of offerings asked for from the Woman's Auxiliary, the Sunday schools, and from legacies (estimating these last by the past five years' average), together with the Woman's Auxiliary United Offering, from interest and from sundries, would still leave a deficit of $42,306.85. But last year the apportionment fell short by $104,000. It will thus be seen how imperative it is for each one to do his utmost toward the meeting of his parish apportionment, and to encourage as well individual contributions from his parishioners.

Seventy-one dioceses and missionary districts in the United States out of 87 have made detailed apportionments, and the parishes therein now have a definite figure before them. Last year, to February 1st, 59 dioceses and missionary districts had made their apportionments.

Early contributions and remittances from all parishes and missions are most necessary in order that obligations may be met as they mature, and that the board may know something more definite as to the probability that this year's bills will all be paid before they undertake to contract new ones in May for the next fiscal year beginning with September 1st.

It is with much diffidence that the new treasurer asks of each rector to bear in mind the importance of urging upon his congregation the vital necessity of prayer for missions, without which no real advancement can be made. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," and if we will only approach His work in such frame of mind as this—He will give the increase. And the increase will mean a greater interest in the cause from all the Church—a greater desire from all to help on that cause—and a greater wonder from all that, after nearly one hundred years of effort in this country, the appropriations of the board are not infinitely larger.

Very truly yours, GEORGE GORDON KING, *Treasurer.*

THE TEST that every man should apply to himself as the measure of his duty to the unevangelized world is this: "If my life is not worth living without Jesus Christ, no man's life in all the world is worth living without Jesus Christ." What are you doing to try to win every man, at home and abroad, to make his life worth living by coming into a saving relation to Jesus Christ?—*Christian Observer.*

IT IS foolish to be afraid of making our ties too spiritual, as if so we could lose any genuine love.—*Emerson.*

THE STORY OF JUBILEE COLLEGE.

BY CLARENCE M. ABBOTT.

WHEN that venerated pioneer of the American Church, Bishop Philander Chase, resigned the diocese of Ohio and the presidency of Kenyon College in 1831, he retired to the then unsettled country of Michigan. Here he purchased over 1,000 acres of land in Branch County, paying the Government Land Office $1.25 an acre for it. The natural beauty of the country was equalled by its fertility, and the region was densely timbered with valuable woods. In later days, describing the property, the Bishop said: "It cannot be surpassed both as respects scenery and natural advantages by any farm in Michigan." Bishop Chase named his lovely tract "Gilead," and there sought in quietude to forget, if possible, the pangs of leaving the beauty of Kenyon and the growing work in Ohio, so dear to him. Gilead was to be balm to his soul.

The avocations of the farmer engaged his attention, and day after day he labored at the plough and with the axe. His family joined him soon, and the Bishop, with renewed energy, carved out for himself a new home in the wilderness. A modest house was erected and he then exchanged his uncovered board bed for one more comfortable, and the hardships of the solitary pioneer for the pleasures of family life. The Bishop's many English friends who had helped him when he was raising the funds for Kenyon did not forget him, and many kind and cheering letters came to him from across the sea. His agricultural duties were interspersed with ministrations to his fellow pioneers, and particularly to the Indians, many of whom had their habitations in the country near Gilead. His religious labors were characterized, as in Ohio, with the zeal and enthusiasm for the Church which was the keynote of his life, and hundreds, for the first time, came in contact with a successor of the Apostles and were taught the doctrines of the Catholic faith.

A new vista opened to him, however, when, in 1835, he was notified of his election as the first Bishop of Illinois. In the just opening country of that state a few clergy had organized a diocese and assembled a convention. To this notification the Bishop replied: "As I had no agency directly or indirectly in causing this event, I cannot but regard it as entirely providential, and, as such, signifying a command from the Great Head of the Church to enter anew upon the discharge of my episcopal duties, so solemnly enjoined in my consecration."

The Bishop quickly decided that if the Church in Illinois were to prosper, she must have the aid of her richer sisters, and so he ventured upon the Atlantic and once more visited England. Here he interested Dowager Queen Adelaide, Lord Kenyon, and others of the nobility who had aided him when he was the Bishop of Ohio. His mission, by God's grace, was once more successful, and he returned joyfully to America. Soon after arrival he set out by wagon and horseback for his field in Illinois with the resolution to found another college where youth might be educated and native sons trained for the sacred ministry. The selection of the place for the new seat of learning did not take long. Land was preëmpted near Peoria, and in 1836 a little house of logs was put together, which he called "Robin's Nest" because it was "built of mud and sticks and full of young ones." Robin's Nest was the first "episcopal palace" of the diocese of Illinois.

Immediately he entered upon his labors, collecting scattered communicants, bringing others into the Church, administering the sacraments, and preaching the virile sermons which so strongly characterized his ministry. Torrential rains and floods, impassable roads, and dense forests were encountered by him in his missionary journeys, most of which were accomplished with the greatest hardships.

At length, in 1838, the preliminary arrangements for the founding of the college were made, and in a letter to Lord Kenyon the Bishop spoke enthusiastically of the natural beauties of the location which he had selected and of the fertility of the 2,500 acres of land which were to be the endowment for the new institution. He says in his letter to his benefactor: "If you ask me why I called my Illinois institution 'Jubilee College,' I answer, that name of all others suits my feelings and circumstances. I wish to give thanks and rejoice that, after seven years passed in much trouble, pain, and moral servitude, God hath permitted me for Jesus' sake to return unto His gracious favor. In September, 1831, I left those dear places by me named Gambier Hill and Kenyon College; in 1838, precisely in the same month and on the same day of the month, I can blow the trumpet in Zion for joy that another school of the prophets, more than five hundred miles still further toward the setting sun, is founded to the glory of the Great Redeemer."

A chapel and school room were the first buildings erected for the institution, and soon the school grew apace. The Rev. Samuel Chase, a distant relative of the Bishop, was the teacher, and not only were boys instructed, but girls as well were taught, in a separate department, by Mrs. Chamberlain, the Bishop's daughter. The log houses for the accommodation of the students were soon replaced with a beautiful stone building, the material for which came from a near-by quarry, and the first formal commencement was held on July 7th, 1847. Five students were then graduated with degrees, and between seven and eight hundred persons assembled on the college hill to witness and join in the festivities.

In these days some of the students boarded in houses provided by the college, and others in families in the neighborhood. The charges for board and tuition were at first $100 but later were raised to $200. The Rev. John Wilkinson, a graduate of Jubilee College, has described it as follows:

"In the year 1845 the buildings of Jubilee College were new and substantial, though less picturesque than at the present time. They were the pride of the inmates and the wonder of the country 'round about. The chapel, with cross, bell, and organ, was the center for Church life for the county outside of Peoria, and the gathering on a Sunday morning was a scene not soon to be forgotten, one that could not be produced anywhere else."

In the year 1845 Lord Bexley wrote to Bishop Chase that he could not believe that the Bishop would ever be able to found another college and so far toward the setting sun. To this the Bishop answered:

"Another college is founded and is now rearing its head on the prairies of our far West, whose walls we trust will prove salvation and whose gates will speak praise to the Saviour of men. We have in Jubilee College nearly fifty students, the most of whom are designated for the ministry. Our clergy are now rising of twenty."

The quality of the teaching at the college was excellent, and instructors of ability taught French and German as well as the classical languages. Jubilee was a power for good.

Not only did the Bishop receive aid from England, but his friends in America, particularly those in the South, contributed largely to the new college, and in 1840 he succeeded in raising, through South Carolina friends, $10,000 for a professorship. The money was invested for the support of a member of the faculty who should teach philosophy and other branches, but misfortune befell the endowment. Mills which were erected burned, without insurance, and large flocks of sheep which had been purchased suffered from an infectious disease and were decimated. This calamity was followed in 1852 by the death of the Bishop as the result of a fall from a carriage. Jubilee continued its work until the Civil War, when it was closed by reason of the withdrawal of many students who came from the South. The principal, Dr. Samuel Chase, went into the Northern army as a chaplain. After the war the institution was conducted with varying success, now open and now closed, but finally in 1875 it closed its doors as a collegiate institution, after twenty years of usefulness.

Many of Jubilee's graduates have been prominent in Church and State. The Rt. Rev. Henry Adams Neely, D.D., second Bishop of Maine, was a graduate of Jubilee, and many others were conspicuous in the Church's life.

In 1907 Jubilee entered upon a new era when it was reopened as a school for boys by the Rt. Rev. the Bishop of Quincy and the trustees of the college. At "The School at Jubilee" they are endeavoring to carry out the desire of the founder to provide a good education for the sons of people in moderate circumstances, and with the academic, agricultural, industrial, and commercial branches which are taught they will be able, in part at least, to fulfil the ambition of the great first Bishop of Illinois. The original building, beautiful in its architectural simplicity, has been repaired and placed in excellent condition, additional structures erected for the accommodation of the new work, and the farm of three hundred acres which remains of the great tract originally purchased has been developed for the support, in part, of the school.

On Jubilee Hill, which he loved so well, the remains of the Bishop lie in the little parish cemetery, in a shady spot selected by himself and often visited by the students, who marvel that one so great should have his resting place in such simplicity. "Jehovah Jireh" was Bishop Chase's motto. Surely God will provide for the work, which was founded after so many hardships and renewed with so much hope for the future.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

By the Rt. Rev. G. Mott Williams, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

X.—Notes on the Practice of Confirmation in the Swedish Church. Part II.

THE ground work for the present form for confirmation is first fully worked out in a report of the Ecclesiastical Commission provided for in 1792-3. The report is dated June 14, 1799, and is signed by the celebrated Uno von Troil, who was well known in England and was an admirer of the English Church.

The proposed form is long, chiefly in the rubrics, but it is nevertheless very important.

CHAPTER IV.

What should be the order when the youth shall for the first time partake of the Lord's Supper?

¶ At the time which for each place, circumstance, and condition is proved most convenient, a notice is given by the pastor in the pulpit that all parents, foster parents, and householders, who have children and servants come to the age when they should be instructed and prepared to receive their first Communion in the approaching year, should, at a set time, announce them to the pastor. They who neglect this may wait until the next year, because otherwise the clergy may be continually hindered in their work by new comers.

When the announcement is made and the appointed time is fulfilled, the children are notified through a new proclamation of the day when they are to present themselves.

Then the instruction begins at once and should follow the catechism received in our Church, or which may be further ordered for general use, wherein it is important that the teachers in a congregation should agree on the most serviceable way both of enlightening the understanding and shaping the young heart.

When the youth are found to have the requisite knowledge in the elements of Christianity, so that they can not only answer orally and literally, but also show that they understand although simply, yet sufficiently, what has been taught and declared and can use it in their own self examination and improvement, the pastor appoints a set day for the confirmation act. Of this, announcement is made from the pulpit, that the youth of the congregation who are now going to receive their first Communion, are coming such and such a day to be publicly catechized in the choir in our Christian doctrine, to make their profession of faith and renew their promises in Holy Baptism, with the request that the members of the congregation, especially parents, foster parents, and householders, will be present to support the children in their weighty action with faithful prayers, and for their own part to derive from the sacred rite the edification which is intended and should be drawn from it.

On the appointed day, and after all the candidates are gathered in the choir around the altar, the Confirmation act is begun by some suitable psalm, for example, *O God, who never will despise, The tender voices that may rise,* etc., or some other.

When the psalm (hymn) is ended, the pastor, or the priest who has instructed the children, makes them an address from the altar, short but emphatic, simple but moving, when they are reminded what inexpressibly great mercy God has showed them in baptism; what a holy covenant they then entered with God; how this covenant comprehends all of our Christian confidence and duty, and how necessary it is for them to renew the promises which they made in baptism, and to be steadfast in that covenant all the days of their life. From this finally a leading up is made to the public recitation they are to make in this or a similar form:

This, dear children in Christ! this is the purpose of the instruction which has been given you, of the knowledge which you obtained in the teaching of our Christian faith. Your teachers have spared no pains therein. Their conscience bears them this testimony: that they have not omitted to tell you the whole counsel of God concerning your salvation. You should now confess the holy faith to which you have been pledged, when you were by baptism received to God's covenant of grace. You must be ready according to the apostle's admonition, to answer what ground you have for your hope of salvation. I will assist you thereto, and now put to you the questions in the principal doctrines of our Christian faith to which, before this Christian assembly, you should give clear answers.

¶ Hereupon begins the catechizing, which is so ordered that the principal parts of the doctrine of our salvation and of the creed can be gone through connectedly but as briefly as possible.

When the hearing is finished, the youth are addressed from the altar as follows:

Dear children, This is the doctrine that Jesus Christ and His apostles have given us in the Holy Scriptures. This is the faith which our Christian congregation confesses. This is the faith to which you have been baptized. I now put you the questions you have here before God and this Christian assembly as witnesses at the last day, to answer and confess.

Do you acknowledge this doctrine to be divine truth, the right way to salvation?

¶ Let the children answer: Yes.

Then the priest continues—

So give now yourselves your profession, and renew the promises you made in baptism.

Do you believe in God the Father Almighty, etc.? Ans. Yes.

Do you believe in Jesus Christ his only Son, etc.? Ans. Yes.

Do you believe in the Holy Ghost, etc.? Ans. Yes.

Will you also observe the duties to which this confession of faith binds each and every professing Christian to love the Lord God with all the heart, with all the soul, and with all the mind, and your neighbor as yourselves? Ans. Yes.

Is your purpose sincere to be faithful and obedient to your God and Saviour all the days of your life? Ans. Yes.

Do you promise also to call upon God daily for grace, and therewith carefully use the means He has given you to strengthen you in faith and a true Christianity? Ans. Yes.

Will you confirm all these promises and assurances with Jesus' Holy Communion? Ans. Yes.

After these questions are answered together by the children with Yes, the minister (teacher) encourages them with a short address, or as follows:

Dear children! Your baptismal vows are now renewed, renewed before an all-knowing and ever-present God. Never forget how holy these promises are. The Lord who has heard them of your mouth requires that you keep them. As many as have heard you make them shall one day witness against you if you break them; yes, that unanswerable witness, your conscience, shall also witness against you. O my beloved, may you never break, intentionally break, these promises! May this day always be to you an annual feast, a weighty day of examination, when you alone in quietness meditate upon your promises, and examine yourselves how far you have kept or broken them! May all your life, all your powers be from this hour sanctified to God, sanctified to His will and service in Christ Jesus!

Dear Saviour, gentle Lord Jesus Christ! These children are thine; their moved hearts know the worth of the salvation which Thou hast through their redemption prepared for them; but they are weak: strengthen them with Thy power. They walk through a dangerous world; lead them according to Thy counsel. They come unto all kinds of temptation; help them to fight and overcome. O Lord Jesus Christ, take not Thine Hand away from these Thy children. Prepare them through Thy Spirit to a blessed reception of Thy Holy Supper, and let this their first Communion make so deep and powerful an impression on their hearts, that they may never, never forget Thee, O Jesus.

O Lord, vouchsafe to hear this petition! With united hearts we pray thee; Hear us, merciful Lord God.

Afterward the priest and candidates (*skriftebärn*) kneel down and the priest reads:

Our Father, etc.

¶ Then the priest rises, while the children still kneel, and he reads over them the blessing, thus:

The Lord bless you and keep you, etc.

After the children have risen up, the whole service concludes with a hymn, *Jesus is my friend, the best,* etc., or *In thy grace, O Father dear,* or some other suitable hymn.

On the Sunday after, when the children are to receive the Holy Communion together, a short and suitable address is held from the pulpit, etc.

(The rubric and prayers following have more to do with the Communion than with the confirmation, and being very long are omitted.)

This report, signed by Archbishop von Troil, is, with a very few words changed in the preliminary rubric, the precise service adopted in the Hand-book of 1809-11. Those words changed simply replace the expression "Confirmation Act" with the words "Förhör" or "catechizing which should precede first Communion." It is unnecessary therefore to repeat what has gone before.

The reports of the Revision committees of 1854 and 1856 present a somewhat abbreviated form, chiefly because the addresses to the candidates are there left entirely to the priest conducting the service and no forms are printed, and it is recommended that the catechizing do not last over an hour; and if the number of candidates is so large that to give each one a question would make the service too long, a previous private catechizing is suggested. The word "confirmation" also reappears in a footnote where, adopted later, it still remains.

The form of the introductory statement "This is the doctrine," etc., becomes slightly changed, but more to modernize language than for any other discoverable reason. And the first

question, "Do you acknowledge this doctrine to be divine truth," etc., is dropped from the accepted book of 1881.

The final prayer in the edition of 1881 is somewhat changed into the following form:

Almighty and merciful God, Heavenly Father, Thou who beginnest and perfectest all that is good in us. We pray Thee for these children, whom Thou hast regenerated through Thy baptism, and hast brought them through Thy Word to such knowledge that they have now been able to confess Thy grace and mercy in Christ Jesus our Lord before this congregation: accomplish the good work Thou hast begun in them. Teach their hearts all the more to know the value of the salvation which Thy only begotten Son has prepared for them through His redemption. They are weak; strengthen Thou them with Thy power. They shall walk in a dangerous world, guide Thou them after Thy counsel. They come into various temptations, help Thou them to fight and conquer. Give unto their hearts the Spirit of Thy Wisdom and strength which is the Spirit of Thy Son. Prepare them by the same Spirit for a happy reception of the Holy Communion, and let their first Communion and all their other Communions strengthen and comfort their hearts. Comfort them in all need and distress with the peace and joy of Thy Spirit, and help them without turning aside to watch and pray and be ready, that they may, with all the faithful, confidently await the coming of Thy dear Son, and evermore know Thee with the same Thy Son and the Holy Spirit, love thee, and before all the world with word and deed confess and praise Thee. Amen.

(Where similar prayers or the same sentences in the corresponding prayers are more than once translated, I have not thought it necessary to harmonize my translations verbally. The ideas are better gained by having my free renderings *all* preserved).

THE PRESENT SERVICE.

The present service for confirmation in the Swedish Church (unless altered since 1894) is as follows. The office is not always identified by foreign students because the word confirmation does not appear in the title, only in the notes. Nevertheless, the chapter of the Hand-book "On Youths' First Communion," is always called confirmation in speaking or writing of it. At the close of the public catechising the priest says:

Dear children, you have now briefly evidenced your insight into the doctrine which our Lord Jesus Christ has revealed to us in His Holy Word, and which is taught and confessed in His Church. This is the faith in which you have been baptized. I admonish you now before God and this Christian assembly to answer and confess:

Do you believe in God the Father Almighty, maker of heaven and earth? Answer. Yes.

Do you believe in Jesus Christ, His only begotten Son, our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified dead and buried; descended into hell (*dödsriket*); on the third day rose again from the dead; ascended into heaven; sitteth on the right hand of God the Father Almighty; cometh again therefrom to judge the quick and the dead? Answer. Yes.

Do you believe in the Holy Ghost; one, holy universal Church, the communion of saints; the forgiveness of sins; the resurrection of the dead, and an eternal life?

Answer. Yes.

Is it your serious purpose, in the power of baptismal grace, to continue firm in this faith until the end, and as a follower of Christ, to walk in newness of life, so that you love the Lord your God above all things and your neighbor as yourself?

Answer. Yes.

Will you therefore, by God's help, with watchfulness and prayer diligently use His Word and faithfully seek Him in His holy Supper?

Answer. Yes.

¶ *After the children have unitedly answered these questions with* Yes, *the priest says:*

Dear children! You have now with your own mouths given your confession of faith and your vows of faithfulness before the all-knowing and omnipresent God. The Lord grant to you His grace that all your life and all your powers may be sanctified to His will and service in Christ Jesus. Amen.

¶ *Here the children kneel down, and the priest continues:*

(Added about 1873 to the 1809 form).

The Father of our Lord Jesus Christ, according to the riches of His glory, grant you to be strengthened with might by His Spirit in the inward man, and filled with all the fullness of God. Amen.

¶ *The priest kneels down turned to the children and prays:*

Our Father, etc.

Thereafter follows a long prayer already previously given, and the benediction. The Holy Communion is not usually celebrated at this time, not until the following Sunday, after the children have made their general confession (*skriftermål.*)

It will be observed that there is no laying-on of hands *prescribed.* Many clergymen use it however with the sentence beginning "the God and Father of our Lord Jesus Christ." Some actually touch the candidates, others extend the hands over the class. Bishops do not, as a rule, confirm, but sometimes do. Inquiry develops many cases where they have done so, and by the laying-on of hands.

A strong argument for the restoration of the laying-on of hands is made by the revision commission of 1894, but they did not introduce any rubric.

The "laying-on of hands" occurs, however, in *every baptism.* In the regular service, where children are baptized in Church this "laying-on of hands" occurs *before* the pouring of water. Where children have been baptized at home, this "laying-on of hands" occurs in Church, when the baptism is certified. The accompanying form in either case is the Lord's Prayer. Further, though there is nowhere any rubric directing it, the almost universal practice at the actual first Communion is for the celebrant to lay hands on those who then first receive the consecrated elements. This is the testimony of Sweden's greatest men.

The authority explicitly to confirm is now given to every priest at his ordination, written in the *prästbref* which is handed to him, as part of the ceremony.

HUNTINGTON MEMORIAL CHAPEL FOR NEW YORK CATHEDRAL.

(*Continued from page* 585.)

the corporation and that the process of eradicating evils is steadily going on."

The Brooklyn *Eagle* well says:

"Justice to a corporation, which is like no other in the United States, demands that the highest degree of publicity be afforded to these facts. Trinity is now doing her duty to tenants."

CHURCH CLUB ADDRESS.

At the regular meeting of the New York Church Club, held this week, Francis Lynde Stetson, presiding, Charles R. Lamb was the speaker of the evening. His subject was "Mosaic and Its Relation to Modern Building Decoration." Mr. Lamb's work for civic improvements is well known, and his latest contribution to the beautification of New York, the Court of Honor for the Hudson-Fulton Celebration, will be remembered.

He urged that mosaics should be considered by all who have buildings to construct either of a public or a private character, whether for business or for religious purposes. Mr. Lamb emphasized the beauty that can be secured by following the lines of the best of ancient examples, and at the same time complying with the necessities of permanence and the desirability of sanitation and hygienic requirements; along the latter line Mr. Lamb said that this material is practically the only one that will permit of washing with disinfectants in the interest of absolute cleanliness and destruction of all germ matter.

Mr. Lamb showed on the screen many examples of foreign modern work and interestingly explained his investigation and examination of the example so shown, including his personal interviews and intimate association with the artist designers of the mosaics in question.

CITY CHARITIES.

The 1910 Charities Directory has just been issued, being the nineteenth edition. The volume contains in its 857 pages the names of more than 5,000 persons identified with philanthropic, educational, and religious work in New York.

A special feature is the section of the book devoted to the tuberculosis campaign, a list of educational, and preventive agencies, directions for those who wish to get relief for tuberculosis patients, a list of tuberculosis dispensaries, a map showing the dispensary districts of Manhattan, etc.

A completely classified list of 3,400 agencies, including fresh-air charities, convalescent homes, relief societies, day nurseries, settlements, homes for the aged and for incurables, and all kinds of eleemosynary institutions is to be found in the book, sold by the Charity Organization Society, 105 East Twenty-second street at $1 per copy postpaid.

DR. HOUGHTON CONTINUES TO IMPROVE.

Word has been received that the Rev. Dr. George Clarke Houghton, rector of the Church of the Transfiguration, is improved in health. He is now in Florida with his daughter, in the hope that escape from the rigors of the northern winter will hasten complete recovery. Father C. N. Field, S.S.J.E., preached in this church on Sunday at the morning and evening services. On Monday he began a series of noon services for the week.

NIGHT SERVICES RESUMED AT ST. PAUL'S CHAPEL.

Announcement is made that Sunday services at half-past two in the morning for printers, newspaper men, and other night workers are to be resumed in St. Paul's Chapel of Trinity parish, Broadway and Fulton street.

Department of Social Welfare

Edited By Clinton Rogers Woodruff

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

PHILADELPHIA'S STREET CAR STRIKE

is naturally attracting national attention, not only because of the violence which has thus far attended it and because of the large numbers of men and the importance of the issues involved, but because it brings vividly to the front the question of the public policy of a great municipality toward the operation of quasi-public utilities and the settlement of labor disputes in connection therewith. The old view was that a dispute between an employer and his employes was a personal matter in which no one but these two were interested. This may be true in some lines of industry, though that is now questioned, but it certainly cannot be true where the dispute concerns those who are charged with the operation of that which has become a municipal necessity, for transportation is such.

Philadelphia's present plight is not a matter of recent origin. It grows out of a long series of disputes and controversies between the Rapid Transit Company and its men on the one hand and the public on the other. The situation came to a crisis last June, resulting in a strike of very serious proportions. Through the intervention of politicians, who were interested because of an approaching primary election, a settlement was agreed to, involving an increase in pay for the men, a correction of a number of abuses in the way of the arrangement of the hours of work, and a recognition of the union. The strike had scarcely been settled before complaints began to be made, both by the company and the men, each claiming that the other was not living up to its agreement. This dissatisfaction grew and assumed larger and larger proportions, culminating a few weeks ago in a vote on the part of the union to declare a strike.

The actual carrying out of the strike order was delayed in order to give the representatives of the company and the union an opportunity to settle their differences. The attempt at settlement was broken off suddenly, however, each side accusing the other of having made an amicable adjustment of the difficulties impossible. It is practically out of the question for one not connected with the company or the union to pass judgment as to who is right, as there has been no finding of any board of arbitrators or jury to ascertain the facts.

One of the intolerable features of the situation is that the streets of Philadelphia (which have heretofore enjoyed a well-earned reputation for orderliness) have been made the battle-ground of two opposing forces, who in the first instance should have been compelled to submit their difficulties to an impartial board with adequate power to ascertain the facts. It is quite likely that the police power of the city and state will be sufficient to quell the dispute and to secure the running of the cars on something like regular schedule; but as the Philadephia *Ledger* pointed out editorially last Saturday:

"The present question for the Rapid Transit Company is not whether it can get enough men to run its cars. Probably it can. But even if the strike were ended and if the strikers came back to work, could the company give assurance to the public that all disturbing dissensions were at an end?

"What the company needs now is not merely to succeed; it needs to convince the public that it has rightly succeeded, and that the position it has maintained is one of justice and sound policy. Its own assertion is not enough for this. The strikers and the labor leaders still proclaim their dissatisfaction. The public, which suffers by the dispute, has no means of judging between them.

"It is not merely to satisfy the men, it is much more to satisfy this community, that the reference of all matters in dispute to impartial adjudication is now an imperative and instant duty. The public has a right to require this, and to insist that neither pride, prejudice, nor resentment shall obstruct the restoration of confidence and security."

As Dr. Eliot in his recent article in *McClure's Magazine* pointed out, strikes are becoming of less and less frequency in Canada, because of the Canadian legislation which requires that all disputes between employers and employes, when they reach a critical stage, shall be referred to the Department of Labor, which shall provide for a careful, impartial, and dispassionate finding of the facts involved. The Canadian act does not provide for any machinery to enforce the findings of facts themselves thus ascertained, but up to the present time public opinion has been sufficient to make it impossible for the losing party to refuse to abide by the conclusions reached. The great public in Philadelphia has no way of ascertaining whether the men or the company have the right of the controversy, no way of enforcing their paramount rights and interest, save through the expression of sympathy based upon hearsay and personal friendliness for one side or the other.

An effort was made on the third day of the strike by the clergymen of the city, a number of Churchmen taking prominent part, including the Bishop of the diocese and the Roman Catholic Archbishop, to get the company to submit the questions in controversy to an impartial board of arbitration. The directors of the company, so the newspapers state, were about to accept this suggestion and thus end the controversy, which had assumed very serious proportions, when the influence of one of the city representatives on the Rapid Transit Company board defeated the plan on the ground that the issue would have to be fought out to the final conclusion. As a reply to this refusal of the company to agree to arbitration, a general sympathetic strike has been called, to go into effect March 4th.

CIVIC IMPROVEMENT AND SOCIAL REFORM.

We must emphasize the influence of the city upon our national life and upon the life of the people living within our country. Probably no thoughtful worker along social lines would maintain that the whole problem has to do alone with the question of environment, but he would insist that life can be made happier and more worth living if the surroundings are made better; so one need not offer apologies for working for improved surroundings. Although I realize full well that one cannot perhaps impose good character upon the individual, one can make the development of good character easier, if one has good, wholesome surroundings.

I recently read a most delightful book on Italian life. It told about an American, who was thrown among some Italian people who were so low and so degraded by reason of the adverse conditions that surrounded them on every side, and for whom there seemed to be no hope, that even the good *padre* of the community said to the American that he did not believe that even the Holy Virgin herself could help these people. The American, however, set to work to clean up the smoke and the grime and the filth and to give those people an opportunity to live decently and in a wholesome way, and to remove from them the dreadful pressure of the physical disadvantage to which they had been subjected. Within a short time there began to be songs heard in that community, something that had not been heard before. The people began to take an interest in outside things. They began to be better citizens.

This illustration, occurring even though it did in fiction, would seem to furnish a concrete suggestion of what American social workers should be seeking to do in every village and city community of this land—to give to the people a better opportunity to lead cleaner and more decent lives and thereby become better citizens.

I was profoundly impressed by some of the discussions at the Cincinnati meeting of the National Municipal League, in which some of the foremost educators of the country took the ground that while they could do a certain amount in the education of the children as to their duties as citizens, nevertheless those children were not only to be influenced in the future, but at the present time were being influenced, by the public sentiment prevailing in the community in which they lived, and unless that public sentiment could be changed for the better and the moral and civic environment of our cities improved, the teaching of the schools would be of little effective avail. As an editor recently pointed out in discussing the experiment at Gary in northern Indiana, there was such a thing as a futile civic conscience. The people of a city, he said, may have what ordinarily goes in general for a civic conscience; they may have a sanitary conscience; they may have a political conscience; and yet without individual moral and spiritual conscience their city may be given over to the devil and all his works.

The duty of the social worker is twofold and reciprocal. He must aim to cultivate the individual's moral and spiritual conscience and he must strive without ceasing, to improve the physical and moral surroundings of the individual, so that the cultivation of the individual may be, to that extent, made easy.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE OUTLOOK FOR CHRISTIANITY IN JAPAN.

To the Editor of The Living Church:

MAY I ask the favor of a few lines of your correspondence columns in reference to the interesting letter of recent publication from the Rev. Dr. Thomas E. Green, concerning the outlook for Christianity in Japan? I had the privilege of being present in Chicago, a few weeks ago, at the session of the "Round Table" when Dr. Green gave his valuable and instructive address on the political atmosphere of Japan, so far as it concerned the possibility of a warlike attitude towards our own country. We were all greatly interested in hearing from Dr. Green the many data culled by him personally from the leading statesmen of Japan, all of which centered in friendliness and good feeling so far as our country is concerned. It was a relief to learn that the war scare is unfounded and baseless, so far as Japan is concerned.

Dr. Green's remarks about the religious atmosphere of Japan were only made in passing, and some of us felt, while appreciating deeply the important and able address, that these parts of it did not deal as thoroughly with the situation as we might, in the kindest way, have hoped. The authorities of the Church on this great subject are quite agreed that, while there is indeed a large vogue of agnostic tendency in the intellectual circles of Japan, the outlook for Christianity is distinctly encouraging and stimulating. A steady battle for the Truth must, of course, be fought with all the weapons of the spiritual life, but this kind of a battle is always sure to win, whether in Japan or in the United States.

It would be easy for a traveller from abroad, investigating purely political conditions in the United States, and conversing mainly with the men of affairs, to gather the impression that the future of Christianity in this country is imperilled by the well-known agnostic and anti-Christian tendencies of thought in some prominent universities and colleges, both East and West, but we know that the best Church life of our country was never more alive and alert and influential than it is to-day. Those of us who try to watch the real signs of the times never felt more certain than now that the reign of materialism, even in academic circles, is doomed and is soon to give place to the most scientific enthronement of true Christianity among those who are willing to live the Christian life as well as the merely intellectual life.

If this be true in Christendom, as it most certainly is, then we need have no fear but that it will be found just as true in Japan. The battle is still on, here and now, as we all know, strange and unnecessary as it seems to us who believe in the Deity of Christ, and who have our well-grounded reasons for our belief. No one is faint-hearted, however, here and now, because we must defend the Faith and attack the false historical and philosophical statements of Unitarians and Socinians and the diminishing company of out-and-out materialists.

No more should anyone be in the least dismayed or disturbed because our missionaries in Japan must encounter similar difficulties as things are going at present. Rather should we rally to their support and sympathetic defense, as we do to the exposed positions of the Church in our own land.

I shrink from even using the word "regret" in connection with so valuable an address as was this of Dr. Green's in Chicago, but nothing is more regrettable, anywhere, in these wonderful days of opportunity and duty in foreign lands, than to have anybody regard with anything but enthusiasm and stirring optimism the outlook of true Christianity in Japan, China, and in all the rest of the great non-Christian world.

JOHN HENRY HOPKINS.

Chicago, February 18, 1910.

THE PREAMBLE AND THE THIRTY-NINE ARTICLES.

To the Editor of The Living Church:

IN regard to the proposed Preamble to the Constitution of this Church, drawn up by the late Dr. Huntington, or to the substitute therefor suggested by THE LIVING CHURCH; as also to the proposed change of Name of the Church, and the retiring of the Thirty-nine Articles—these are, as all will agree, very important and weighty matters, and such as should not be determined upon without due and careful deliberation.

The Preamble, in one or the other of its proposed or suggested forms, the change of Name of the Church, and any action with reference to the Thirty-nine Articles, whether by way of "mending" or "ending" them, are in reality separate and distinct matters, not necessarily connected with each other; though, in the mind of the late Dr. Huntington, as it appears, the adoption of the Preamble was to have been a preliminary step to the retiring or shelving of the Articles. The Articles might very well stand either with or without the Preamble. The Church of England retains the Articles, but has never possessed a formal written Constitution, to say nothing of a constitutional Preamble. Again, the present name of this American Church has no necessary connection—not the slightest—with the Articles, as is indicated again by the case of the Church of England. The Articles nowhere refer, save in their title, either to the present name of this Church or to her "Constitution."

It may fairly be urged, as it seems to the present writer, that as good a case may be made out for the Articles as for the written Constitution and Canons, which were drawn up "for the government of the Protestant Episcopal Church in the United States of America." The Constitution does not altogether "constitute" the Church. A Church may exist without a written Constitution, even as may a State. It is a characteristic of the United States government, and of the governments of the several states in the union, that they each possess a formal instrument called a Constitution, to which a "preamble" may or may not have been prefixed. The end of the eighteenth century was a constitution-making period. It was, accordingly, a natural thing that the American Church at the time of its organization should have adopted a Constitution. But the scope of this "Constitution" was strictly limited. It is, as its title sets forth, not a statement of theological or ecclesiastical principles or doctrines, but an instrument for the government of this Church. It is, as the Bishop of Maryland has said, "a family affair for our own internal discipline." It might be altogether proper, should the Church decide so to do, to prefix to this Constitution a brief statement of principles, embodied in a Preamble; though, on the other hand, it might appear decidedly late in the day to do this, four generations after the Constitution itself had been adopted. An author, I believe, usually composes his preface after his book has been written, and so, no doubt, may the Church do; although in this case the hiatus would seem to be somewhat exceptionally long.

But however that may be, the question of the Thirty-nine Articles appears to be distinctly a different question. The proposed Preamble, whether that of Dr. Huntington, or that suggested by THE LIVING CHURCH, could scarcely be taken as the equivalent of a somewhat full and detailed statement of the doctrinal position of this Church, such as we have in the Articles. I am aware that many sincere and devoted Churchmen think that we should be ready to waive such detailed theological statements as we have in the Articles in the interests of Church unity. Such is the position of Bishop Hall and Dr. Grosvenor. To the present writer it seems at the least very doubtful whether Church unity is to be sought along such lines. To the ministers of the various Protestant bodies in this country, I am persuaded, the Articles present no greater stumbling block, indeed not nearly so great a one, as does the requirement of Episcopal ordination. These Articles, in fact, furnish a point of contact for mutual explanation and understanding as between ourselves and our brethren of the various Protestant bodies around us. They do this, for example, by their statements in regard to Holy Scripture and in regard to the very important and essential doctrine of Justification by Faith. From this point of view, the abandonment of the Articles would look to many of our brethren like a step in the direction of isolation and insularity, characteristics with which, as we all know, we are already not infrequently charged.

It is the strong impression of the writer of these lines that our separated brethren can understand our Articles, can enter into the spirit of them, much more readily than they can understand the requirement of re-ordination. If he may speak for himself, the present writer desires to record his testimony in this connection, in which he believes that he does not stand alone. As one not brought up in the Episcopal Church, the Articles were of distinct help to him in enabling him to adjust himself intellectually, and to enter into the historic and present position of this Church as related to the great Christian bodies by which she is surrounded; all of whom have their distinctive ecclesiastical and theological systems, some of them much more fully elaborated than are our own. As Churchmen, I am persuaded we often fail to realize how doctrinal and even dogmatic is the spirit that prevails in the various Protestant bodies about us. The type of Christianity which prevails among them is far from being as vague and indeterminate a thing as we sometimes think it is. We can, and we gladly do, coöperate with these brethren not of our own communion, as in the Laymen's Missionary Movement, the Student Volunteer Movement, and other important and worthy causes. But I venture to say that our Articles are no more a hindrance, are in fact less of a hindrance, to such Christian coöperation than is the doctrine of the Apostolic Succession, or the requirement of Episcopal confirmation in order to regular communion in our Church. And I speak as one who knows from personal experience something of the tone and temper which prevail in certain sections of American Christianity outside of this Church.

No! To ask us to surrender our Articles seems to many of us like a step towards that loose and indeterminate form of teaching which is indicated by the phrase "undenominational Christianity." Such teaching may perhaps be sufficient for the purposes of the Young

Men's Christian Association or of the Society of Christian Endeavor, but it is insufficient for the purposes of the Church as the great institution for positive and definite religious instruction and training. An *inarticulate* Church is an *invertebrate* Church. It is not always sufficiently borne in mind that the Church, in the interests of unity, must become all things to all men. To the doctrinally inclined she must show a doctrinal side; yes, to the metaphysical she must even become metaphysical. She must become strong with the strong, as well as weak with those who are weak. And, once more, all times belong to her scope. The Church need not become "modernist" in the sense of sectarian or partisan anti-mediævalism. And opposition to what is called "Sixteenth-Century Protestantism" may easily become quite as narrow and partisan as anything to be found in the history of the Reformation period. After all, have we a heritage from the third and fourth centuries, but no heritage from the sixteenth?

Moreover, it is not always borne in mind that our "Catholic" heritage comes to us as mediated through this particular and national branch of the Church to which we, in the Providence of God, belong. Some would have us throw down whatever may seem to this individual or to that a barrier to Christian unity. From outside the Church the demand is usually that the requirement of Confirmation (or of Ordination) be waived; from within the Church occasionally comes the demand that we rescind or lay aside our Articles of Religion. But "the Kingdom of God cometh not with observation," nor is even external Church unity to be purchased at too dear a price. It might easily turn out that we had paid the price, had surrendered the principle, and had got nothing for our pains. We might have in our hands the mess of pottage, but with the birthright gone.

May I be permitted to close with a few sentences from a letter published in the *Church Standard* (August 17, 1907) in reply to the late Dr. Huntington's paper entitled "Tract No. XCI.—An American View of the Articles."

"As for the Prayer Book—that precious volume which holds a place in our affection second only to that of the Bible itself—it is primarily a standard of worship, a *lex orandi*, and only secondarily or indirectly a standard of theological doctrine, or *lex credendi*. Does not our Church need a direct and explicit statement of her doctrinal position as such? The answer cannot be doubtful. For three and a half centuries the Thirty-nine Articles have supplied this need of the Anglican Communion. They have stood the test of time and have won the sanction of ancient usage. Why abolish or shelve them at this late day, unless, indeed, surrounded as we are by the banners and ensigns of the various Christian bodies about us, we are preparing to haul down our own flag?"

The University of the South. William S. Bishop.

To the Editor of The Living Church:

WHY is it thought important to make the Church's title read "The American Catholic Church in the United States, commonly called the Protestant Episcopal Church"? Why ought we to add to the present style, and have two alternative titles, is a question probably asked by many at this time. I answer, the supreme reason is because a great many of our clergy find themselves crippled, by reason of the word "Protestant" in our present title, in their discharge of an important duty—the duty of making people understand that this Church is the American branch of the great Catholic Church of the creeds. The majority of the members of our next General Convention probably will be men who recognize this duty, men who strive by talks, by preachings, by writings, to make men know that this Church is the American Catholic Church. But they find many smile in their faces and say, "Where does your Church say all this? Has she not chosen Protestant as her name? Does not that mean, as many of your own clergy tell us, that your Church is Protestant, not Catholic, in doctrine?"

We of the Church know better, of course. We know that the Church means by the word "Protestant" in her name simply "Anti-papal," and nothing more; but the world does not see it so, understands "Protestant" as meaning doctrinally Protestant—that is anti-sacerdotal, as opposing the idea of priesthood, altar, sacrifice; in a word, anti-Catholic. How shall we correct this misapprehension? How shall we make the thousands looking longingly to us for Catholicity understand that notwithstanding the "Protestant" in our name we are really a Catholic Church? We cannot at present eliminate the word "Protestant"; that would perhaps drive many "Low Church" brethren dear to our hearts away from the fold. We will therefore keep the troublous word until by educative process, as we hope, all may be led cheerfully to consent to dropping the present title. We only ask that a Catholic designation be added to our present Protestant one; that the *antidote be placed right at the seat of the trouble* (nowhere else could meet the need); that for a time the Church bear two alternative titles, "The American Catholic Church in the United States, commonly called the Protestant Episcopal Church." Let us do this, and then instead of labored argument to satisfy men that this is the American branch of the Catholic Church, all we will need to do will be to point to our double title. No longer then will the word "Protestant" disturb uneasy Catholics of our membership, or keep dissatisfied members of the Roman Church, or of Protestant bodies who are yearning for the Catholic faith, away from our midst.

Will you not do this, brethren and fathers of the next General Convention, you who believe in and would facilitate your duty of showing this Church to the world as the Catholic Church in this land, with regular, legitimate mission, rightly derived and descended through the ages from the Twelve? Why should you hesitate? If you leave the minority the "Protestant Episcopal" which is so dear to their hearts, can they be so unfraternal as to say, "You, the majority, have no rights at all in the matter," and that they will bitterly oppose the addition of "Catholic," which is dear to you? Think not so badly of them.

I ask in conclusion, brethren, that you note the precedents in the Prayer Book for the double title proposed: Christmas Day, the Purification of St. Mary the Virgin, and Ash Wednesday are all alternative and "commonly called" titles.

Baltimore, February 21, 1910. Custis P. Jones.

To the Editor of the Living Church:

THE proposed "Preamble" to the Constitution is considered by many to be inadequate. Suggestions for a substitute seem to be in order. How will this one do?

"In the Name of God. Amen. This Church in the United States of America, a daughter of the Church of England, by historic descent a branch of the One holy Catholic and Apostolic Church of our Lord Jesus Christ; having the Apostolic Episcopate by priority of institution therein; maintaining the Faith once delivered to the saints in the ancient Creeds, the Holy Scriptures as the word of God, the Sacraments ordained by Christ, the threefold order of the sacred ministry, and the Liturgy of the Book of Common Prayer, sets forth this

Constitution."

Such a Preamble identifies this Church sufficiently. The facts stated are incontrovertible and fundamental, and explain our position as a rallying centre of a divided Christianity. They are the facts and principles commonly asserted in our teaching and controversies as reasons for our existence. Mentioning the interesting fact of the providential priority of the institution of our Apostolic Episcopate in the then United States, it witnesses to its jurisdiction as canonical and Catholic. It adopts the nomenclature of the common Creed of Christendom recited constantly in our services. It follows the ancient and usual custom of designating the Church in any land by the title of the nation.

In common parlance we should then be known, of course, as American Catholics, thus putting an end to the offensive Roman taunt of us as "non-Catholics," and giving us incidentally the immense prestige of being not *foreign* but *American* Catholics.

The title page of the Prayer Book, eliminating the present title, might read as at present, "according to the use of the Church in the United States"; and, we may suggest, if this brief Preamble were also printed thereon, it would enlighten strangers and our own people as to our position. The Prayer Book would be a tract in itself.

In this critical opportunity, shall we have the courage of our convictions, and honestly place them in our charter? Or, in weak fear of giving umbrage to those not of us, refrain from frankly asserting our position? All religious bodies assume the privilege of naming themselves according to their principles. Or, shall we, weary of our present misnomer, invent some other commonplace, equivocal title containing the implication that this Church is only one of the many "denominations," and so dishonor the glorious Bride of Christ? The Church, from the beginning, named herself the Catholic Church. Why should we go about to find some other name? N. Barrows.

To the Editor of the Living Church:

WHILE the Preamble is under discussion it may not be amiss to call the attention of your readers to two statements of this character adopted in the mission field by representatives of the Anglican communion.

In 1887 the *Nippon Sei Kokwai*, or holy Catholic Church of Japan, was constituted by the joint action of the missionaries of the American and English churches and the Japanese converts of our communion. The first four articles of the constitution set forth the name and certain essentials of the Japanese Church. They are as follows:

"1. This Church shall be called the *Nippon Sei Kokwai* (Holy Catholic Church of Japan).

"2. The *Nippon Sei Kokwai* receives the Scriptures of the Old and New Testament, believes them to be the revelation of God and to contain all things necessary to salvation, and acknowledges the faith contained in the Nicene and the Apostles' Creeds.

"3. The *Nippon Sei Kokwai* teaches the doctrine of the Lord Jesus Christ, and administers the two sacraments of Baptism and Holy Supper which He established, and the discipline which He ordained.

"4. The *Nippon Sei Kokwai* preserves the three orders of

Bishop, priest, and deacon which have been transmitted from the time of the Apostles."

Last year the Bishop, clergy, and laity of the Church in China adopted provisionally a constitution for a General Synod of the Catholic Church of Christ "already existent in China."

The Preamble is as follows:

"We, Bishops, clergy, and laity of the holy Catholic Church, representing the various dioceses and missionary districts established in China and Hong Kong by the Church of England and by the Protestant Episcopal Church in the United States of America.

"Accepting the Scriptures of the Old and New Testament, and believing them to contain all things necessary to salvation,

"Professing the faith as summed up in the Nicene Creed and the Apostles' Creed, holding to the doctrine which Christ our Lord commanded, and to the sacraments of Baptism and of the Lord's Supper which He himself ordained, and accepting His discipline according to the commandments of God,

"Maintaining the ministry of the Church which we have received through the episcopate in the three orders of Bishops, priests, and deacons, which orders have been in Christ's Church from the Apostles' time,

". . . . hereby agree to constitute a synod which shall be called the General Synod of the *Chung Hua Sheng Kung Hai* (Chinese Holy Catholic Church)."

As bearing on our present discussion three points may be noted:

1. In both Japan and China the Church was already in existence and doing her Lord's work before these statements were set forth;

2. Nevertheless, there seems to have been a demand for such a statement,

3. And this demand has been recognized and met in each case by a well-worded, definite, and concise declaration of the doctrines, discipline, and polity of the Church. Faithfully yours,

Hoosick Falls, N. Y., February 26, 1910. CHARLES WHITE.

To the Editor of the Living Church:

I THINK that few persons who have followed, with discerning mind, the course of events and the trend of thought within the Church in the United States during the past twenty-five years, can fail of cordial agreement with your leading articles in the numbers for February 5th and 12th. In those articles you refer to the position of the late Dr. William R. Huntington, and state the case with regard to the proposed Preamble and the Name of the Church with sympathetic breadth of view, with loyalty to the fundamental character of the Church, and with statesmanlike vision of the relation of the Church to the vast heterogeneous population of this land in which she is set to minister the Gospel of Jesus Christ. By your treatment of them you have lifted the several matters referred to out of the level of mere party politics, and into the high plane of constructive statesmanship.

I assent very cordially to the conclusions reached by you as to the useful purpose to be served by a Preamble, and as to the extreme probability that in the coming General Convention Dr. Huntington's Preamble will fail of final adoption. Accepting the sufficiency of the preamble suggested by the Rev. Dr. Egar, and presented, as amended by you, in your article of February 5th, I would venture to suggest that it may be still better fitted for adoption by recasting the order of several of its clauses, with only one or two verbal alterations; and I ask leave to present it herewith in amended form:

"PREAMBLE.

"The Church planted in the United States of America through the Church of England, being an integral part of the one holy Catholic and Apostolic Church of our Lord and Saviour Jesus Christ, which was sent forth by Him to go into all the world, and preach the Gospel to every creature, and to make disciples of all nations, baptising them in Name of the FATHER, and of the SON, and of the HOLY GHOST, and teaching them to observe all things whatsoever He has commanded, does, in pursuance of His Mission, in reliance upon His Promise to be with His Church always, even unto the End of the World, and for its due organization and orderly government, hereby establish and set forth this the

CONSTITUTION

of the AMERICAN CATHOLIC CHURCH in the UNITED STATES OF AMERICA, commonly called the Protestant Episcopal Church."

We want to go back in lineage beyond the English Church—back all the way to the Lord and the Apostolic Church at Jerusalem, the mother of all churches. Yet our descent came *through* the Church of England. Therefore I have struck out the words "its mother," and changed "*by*" into "*through*." "Through" substituted for "by" is significant in two directions: (*a*) in pointing to the Church of England as the channel of communication with the primitive Church, and (*b*) as suggesting that the English Church was not the *Agent*, but only the instrument used, the Agent being the Lord Himself through the Holy Spirit. "They went forth and preached everywhere, the Lord working with them," etc. St. Mark 16: 20.

If your judgment should lead you to accept it I shall be glad to feel that I may have made a small contribution to a great end.

Yours faithfully, A. G. L. TREW.

Los Angeles, Cal.

A PRACTICAL NEED IN THE MINISTRY.

To the Editor of The Living Church:

IN view of the approaching General Convention, I beg to offer a word of suggestion to deputies and others, through your valued columns, regarding what I believe to be a vital matter in Church life.

What is the reason for the lamentable weakness of our many mission stations and struggling parishes throughout the country? Side by side with our sickly, poverty-stricken buildings and congregations, apparently healthy, well-to-do congregations of Protestant bodies are housed in better buildings than ours. We claim a Divine heritage, an Apostolic ministry, and rights and prerogatives which they in no wise claim or possess. Yet our work suffers by comparison, and we know our weakness. Is it not possible that our men are not properly equipped to do their work? Not that they lack the technical book learning which colleges and seminaries supply from books and professors; not that they are lacking in earnestness and zeal or desire to do the best work; not because they do not believe they are called of God for His Glory and the edifying of the people; but in some other way.

The lack, Mr. Editor, is in the practical training in the priestly and pastoral offices. Our young men are usually dependent upon their own practical education to perfect their experience, and experience is a costly teacher. Hence we find that by the time a man has further weakened, crippled, or killed two or three missions or small parishes, he is in position to render successful service. Why not give him opportunity to be successful at a less cost to the Church and to the precious souls of men?

The young physician studies at the clinic. He has had human bodies for his perfecting in the study of surgery and medicine. He has taken them apart and knows the function of every part. He knows not only how to give pills, but why. He knows how to amputate, as well as the necessities for amputation. But our spiritual physicians are usually sent out to derive their spiritual practice by personal experiments, resulting quite disastrously to the first patients and in the first spiritual hospital.

Of course we are not leaving out of sight the local and individual conditions which surround many instances, but we are pleading for a betterment which shall prohibit or else alleviate these conditions in the future. My suggestion is that the Church take up this important matter (and I do not know of any more important, not even the "preamble," or Canon 19) and provide canonical requirement that every newly ordained man shall serve for two years as a curate or assistant to some priest of experience, and if necessities of the mission field demand it, even then provide that he work under the guidance of, and be taught by, a priest.

It is not true to say that this will meet every need, but it will meet some, and in a decade we shall have a holier, happier, more peaceful people, and a national Church much more free from the glaring inadequacies of maladministrations and the devitalizing weaknesses which are so clearly manifest to-day.

Yours truly, ERNEST VINCENT SHAYLER.

St. Mark's Church, Seattle.

THE CASE OF ST. JOSEPH'S CHURCH, ROME, N. Y.

To the Editor of The Living Church:

THE article of the Rev. George T. LeBoutillier concerning St. Joseph's Church, Rome, N. Y., contains some mistakes as to its history, and adds nothing to my booklet, issued some years ago by myself, entitled *A Brief History of St. Joseph's Church, Rome, N. Y.*, and which helped me to raise the last $1,000 indebtedness on the rectory and guild hall I erected there in 1900.

For the sake of historical accuracy I will correct the mistakes referred to. St. Joseph's Church was not an offshoot of the Irish papal church in the city, but a schismatical body of the German Papal church known as St. Mary's, founded in the early forties. St. Joseph's Church was formed in 1871; its congregation was received into the Anglican Church five years later. On the occasion of its reception the Rev. Martin Albert, still living and in charge of the German work in Trinity parish, New York, now, was appointed in charge. So the Rev. Mr. Le Boutillier is not the only survivor of that event. I will add that during the more than fourteen years I was in charge of St. Joseph's Church, from 1894 to 1908 inclusive, the character of the field completely changed; about all of the old ex-Roman Catholics passing away, and practically a new congregation of German-Americans, English, Scandinavians, and a few Americans taking the place of the original flock. A. L. BYRON-CURTISS.

THE COLLECT FOR THE TRANSFIGURATION.

To the Editor of The Living Church:

IN the "*Breviary Offices, Translated and Arranged from the Sarum Book, and Supplemented from Gallican and Monastic Uses*, printed for the Society of St. Margaret, Boston, U. S., published by J. Pott & Co., New York, MDCCCLXXXV," in the office for First Vespers of "The Transfiguration of our Lord Jesus Christ," you will find the collect, *verbatim et literatim*, which now appears in our

Prayer Book, and in regard to the authorship of which much enquiry has recently been made. As it first appears in our Prayer Book in the revision completed in 1892, and had been printed in the United States at least seven years before that date, it is far more probable that it was a translation of an ancient collect from the Sarum or other Use, than a new composition by a modern writer. The language in the *Breviary Offices*, and in our own Prayer Book is exact, word for word.

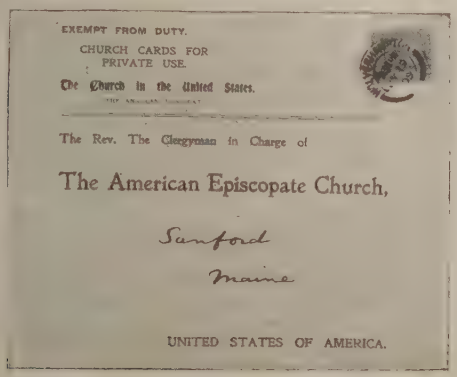
J. S. B. Hodges.

Relay, Md., February 21, 191.0

THE LAST STRAW.

To the Editor of The Living Church:

SOME years ago I addressed a communication to you protesting against a change of name on the grounds that "Catholic" is generally misunderstood. I have changed my mind since, and if I hadn't, the enclosed address would have converted me.


EXEMPT FROM DUTY.
CHURCH CARDS FOR PRIVATE USE.
The Church in the United States.
The Rev. The Clergyman in Charge of
The American Episcopate Church,
Sanford
Maine
UNITED STATES OF AMERICA.

The heading shows that the sender knows what we are, even if he doesn't understand our peculiar value.

Yours,

Cuthbert Fowler.

MISSIONARY WORK AT THE HOME BASE.

To the Editor of The Living Church:

THE weak spots at our home base, I think, are the lack (1) of parochial committees; (2) of a proper electorate for district committees; (3) of joint work together between men and women; and (4) of a definite sceme to focus and unify missionary effort. As a corrective to the foregoing, may I draw the attention of your readers to the following scheme of missionary parochial and district committees?

This scheme, which ranges over the entire year, has, wherever it has been tried, largely increased the contributions as a whole, and through its workings, such contributions have found their way more constantly and regularly into the headquarters treasury. Judging from the report of the treasurer of the Domestic and Foreign Missionary Society (made January 22d) we need something of this kind at the present time:

Parochial Committees.

Let us take a town or city district composed of, let us say, ten parishes. Taking first a single parish in which the rector or minister will form a parochial committee, always composed of men and women in equal numbers, each member of the committee being responsible for some definite department of work as follows:

Chairman, the rector or minister.

1. Correspondent, to whom all notices are sent, and by whom notifications to the members are made.
2. Treasurer and collector.
3. Distributer of all literature and intercession papers.
4. Distributer of all missionary boxes, and collecting cards.
5. Representative, representing men's work: St. Andrew's Brotherhood and Laymen's Forward Movement.
6. Representative, representing woman's work: Woman's Auxiliary and Daughters of the King.
7. Representative, representing Sunday school.
8. Representative, representing some special mission (Foreign) such as Cuba, the Philippines etc.
9. Representative, representing some special mission (Domestic).
10. Churchwarden.

On such parochial committee, it will be seen that representatives of special objects may sit—care only being taken that full liberty of ear-marking money be observed. In such a committee the rector or minister of the parish may find all missionary effort focused, and the abolition of serious overlappings. This means, besides, "better financial results, the saving of much labor and time."

District Committees.

Immediately that the foregoing parochial committees are formed, all difficulty vanishes in the formation of district committees. In the ten parishes, with the ten representatives apiece, we shall now have ten clerical chairmen, fifty men, and fifty women, forming a most effective *district council* out of which an *executive committee* will be chosen. Speaking from personal experience, the writer believes it would be hard to exaggerate the importance of this council and executive committee, as it is immediately possible, at any moment, to gather 100 workers to consider progressive work.

In estimating the possible number upon each parochial committee, I was considering town or city parishes. In country places where the parishes or missions are smaller, the parochial committee might be reduced to six or even to four.

One other word remains to be said: By standing order, all money, when of sufficient amount, should be forwarded by the local treasurer to the Board of Missions' treasurer as soon as collected, or paid in.

W. S. Simpson-Atmore.

VESTMENTS FOR LAY READERS.

To the Editor of The Living Church:

CAN any student of ceremonial among your readers give some information about the lay reader's vestment used in the diocese of Dunedin, N. Z., as pictured in the February *St. Andrew's Cross?* Has it any origin of tradition, or is it altogether of recent design? Is it a strictly local use, or is it known in any other part of the Church? Is it black or colored; and if the latter, does it vary with the season? What name is given to it?

If it is an invention of the ecclesiastical authority of Dunedin, it gives the impression of being rather a practical one. Some visible distinction between the reader under episcopal license, and the chorister (or even, in these days of "V. M. & F." choirs, the choristress), would seem to be far from undesirable.

In passing, it may be observed that nothing in our canons forbids an American lay-reader to wear this New Zealand "ornament." Whatever it may be, it certainly is not "the dress appropriate to clergymen ministering in the congregation" at matins or evensong; while the surplice, without stole, is.

James R. Sharp.

Nashville, Tenn., February 19, 1910.

THE USE OF UNCTION.

To the Editor of the Living Church:

WITH deep personal interest I have read the letters of the Rev. Paul Sterling in your paper, and as it seems to me most desirable that every one who has experienced the blessings of holy unction should relate that experience for the encouragement of others, I venture to state some facts pertaining to the use of that sacrament.

Some three years ago, then living in Santa Barbara, I began to have trouble with my eyes. I consulted an oculist, who, after examination, stated that cataracts had begun to grow. I conferred with the vicar of All Saints', Montecito, who suggested the use of unction. In faith and confidence I made my communion, and immediately after, kneeling before the altar, my eyes were anointed. Removing to Los Angeles a few weeks later I was again anointed by the priest of the Church of the Ascension. Such was the inprovement in my eyes that I again consulted an oculist, who stated that I had not a trace of cataracts.

Whatever conclusions others may draw from these facts, my own conviction is, that, in faith, claiming the promise of St. James, my reward was a preserved vision.

B. B. Featherstone.

Watsonville, Calif., November 21, 1910.

THE ETHICS OF PROHIBITION.

To the Editor of the Living Church:

IF the article from Mr. Higby of Canton, Ohio, in this week's Living Church, entitled "The Ethics of Prohibition," is at all intended as an opener to any line of discussion on the subject, I wish to hasten to record an emphatic demurrer. Without attempting to quote any specific portion of the letter referred to, it is safe to say that the great objection to prohibition that the writer urges is that it is an unwarrantable interference with a person's right to buy or use intoxicating liquor. Of course this is the burden of the plea of the "Model License League" and so-called personal liberty advocates generally. It is nothing more nor less than an attempt to foist a supposed personal right into the place of the right of public protection. Of course if the general public have no rights which individuals are bound to respect, then the logic of the position is correct. But legislation abounds in illustrations of setting aside supposed personal rights for the public good. For instance, the abolition of sale of explosives for Fourth of July celebrations is but one instance among many. In fact the proper ethics is that personal rights cease to exist as such when the public good is at stake. In other words, a person must seek his personal rights only in line with the conservation of the general good.

The opposers of prohibition usually argue on a purely individualistic basis. I have never yet known of one who presented a good argument from the corporate point of view. And yet all legislation, both in Church and State, is corporate and not individualistic.

The saloon is a corporate evil. Mr. Higby's, or any other person's right to take a glass of liquor is a private matter, but as such it must be maintained or abolished according as it helps or harms the public welfare. We are constantly finding our private

courses in life bent and twisted to suit the larger society. This is nothing new. We must have it so if we are a body governed by law. All else would lead to the awful depth of anarchy.

It would be a pleasure to hear some personal liberty advocates, especially from the Church, give a glowing account of the great good the saloons of the country are doing to the corporate life of the nation. They might be embarrassed in the attempt. But before they seriously condemn the nation-wide movement that is now in progress looking to the utter destruction of the saloon evil, it would be in good order to have them explain why, from the point of view of our national well-being, the saloons ought to exist.

Sincerely, N. D. BIGELOW.

St. Andrew's Rectory, Elyria, Ohio, February 26, 1910.

[The discussion of this subject is concluded with this letter.—EDITOR L. C.]

THE CANON NINETEEN ADDRESS IN CHARLESTON.

To the Editor of the Living Church:

MY attention has just been called to your editorial of February 19th, which charges me with a violation of the provision of Canon 19 in the case of the Rev. Howard Lee Jones, D.D., pastor of the Citadel Square Baptist Church of this city, who delivered an address on Missions in Grace Church, Charleston, on the night of the feast of the Epiphany.

The occasion to which you refer was a "special" one, made so by the fact that the address was one of a series intended to arouse interest in missions and to prepare our people for the Laymen's Missionary Movement to be held in Columbia two weeks later. Moreover, Dr. Jones did not preach a sermon. His topic, which was assigned him in advance and published in a printed programme, was substantially as follows (I quote from memory): "A Christian Man's Responsibility for the Evangelization of the World." He did not "expound" the gospel for the day or anything approaching it. I was present myself in the congregation and heard him. He only alluded to the gospel by way of illustration, and certainly all will recognize both the appropriateness of the illustration, and of the occasion (Epiphany) to his theme. Both the spirit and the letter of the canon were complied with in every particular.

Your special correspondent for South Carolina informs me that if you had printed his letter in full in your editorial, instead of omitting an important part, as shown by your asterisks, it would have conveyed an entirely different impression. If you had written and asked me for an explanation of the service in question, this correspondence might have been avoided.

Very sincerely yours, WILLIAM A. GUERRY,
Charleston, S. C., February 23d. *Bishop of South Carolina.*

[We gladly print the foregoing correction from the pen of the Bishop of South Carolina. We only regret that it might not have been received earlier. More than a month elapsed between the publication of the news item (LIVING CHURCH, January 15th) and the editorial (February 19th) in which the news item was cited as an illustration in an argument relating to Canon 19. During that month the accuracy of the item was not challenged and there seemed no more reason for referring it to the Bishop of the diocese than for similarly referring any other item of news. The sentence omitted and designated by asterisks in the editorial criticism was this: "His theme was Missions, the Necessary Expression of Christian Devotion." How that omitted sentence could have "conveyed an entirely different impression" of what was reported to us as being a sermon, we fail to see, and it is always at least unpleasant to have corrections made in such terms as to convey the intimation that there has been direct suppression of facts that would have changed the aspect of any occurrence. We cited in the editorial only those portions of the news item upon which we desired to comment.

We now understand that the Bishop of South Carolina gave a license to the Baptist minister in question to deliver a missionary address in a church, and that the address was given. The Bishop denies that the address partook of the nature of a sermon, from which we infer that it was not delivered from the pulpit and was not understood by the congregation to be a sermon, although our correspondent understood the contrary. But of course Canon 19 will, in effect, be judged by the sort of discretion which is exercised by the Bishops in issuing licenses under it, and we strongly suspect that if Baptist ministers are often licensed to give missionary addresses at regular services, the resulting confusion and misunderstanding thereby created—as in the present instance—will cause a very widespread demand for the abolition of the episcopal discretion.—EDITOR L. C.]

THE GEORGE WASHINGTON UNIVERSITY.

[CONDENSED.]

To the Editor of The Living Church:

MY attention has been called to the editorial in your issue of January 29th, endorsing the protest made by President James of Illinois University against the Gallinger-Boutell bill amending the Morrill Acts, on the ground that The George Washington University (the institution designated to administer the appropriation for certain forms of education which the bill would make available for the district) is "a sectarian institution."

Very naturally, you took it for granted that a statement made by a prominent university president could be relied upon as accurate. I regret that I am compelled to state thus publicly that, when the memorandum which furnished the basis for your editorial was issued by Dr. James, he had in his possession a letter from me containing statements that were sufficient to show that The George Washington University is an unsectarian institution. The letter contained three points:

(1) In 1904 congress changed our charter, or rather reënacted the following clause of the old charter of 1821:

"Persons of every religious denomination shall be capable of being elected trustees; nor shall any persons, either president, tutor, professor, or pupil, be refused admission into such university, or be denied any of the privileges, immunities, or advantages thereof, for or on account of his sentiments in matters of religion."

(2) I also informed Dr. James that, in order sincerely to carry out the spirit of that section, the personnel of the board of trustees had been changed by means of the resignation and subsequent retirement of a sufficient number of Baptist trustees, so that the Baptists did not constitute even one-third of the board and as a matter of fact were out-numbered by the Presbyterians. He was further informed that the settled policy of the reorganized George Washington University was never again to permit any one group even to approach one-half of the full membership of the board, and he was assured that our institution is to-day as non-sectarian as the Illinois University.

In our present board of trustees there are 4 Baptists, 5 Episcopalians, 5 Presbyterians, 1 Methodist (and we are about to elect another), 1 Unitarian, 1 German Reformed, 1 Swedenborgian, while one of the most enthusiastic, useful, and highly honored of our trustees is an influential Hebrew.

(3) I finally reminded Dr. James of the non-sectarian significance of the university's change of name.

When the trustees of the reorganized university made use of the power expressly granted by act of congress, January 23, 1904, to change the name of the university, and took the name which really belonged to it, historically (by right of the motives that gave birth to the old Columbian College), and called it "The George Washington University," they thereby gave the most convincing pledge imaginable that the reorganized university would be maintained, to the end of time, on a non-sectarian foundation, and that it would be administered in an equally broad spirit. To have remained sectarian in any sense, after such a rechristening, after taking the name that belongs to all good Americans of every creed, would have been a gross and an impertinent violation of the proprieties of true patriotism.

One very determining test as to the sectarian or non-sectarian spirit of an educational institution can be found in the personnel of its administrative and teaching force. Even if a board of trustees had as broad and comprehensive a membership as is found on the present board of The George Washington University, yet it is, theoretically, conceivable that a president, or his immediate predecessors, might have chosen so many teachers from one denomination as to give the institution a more or less denominational atmosphere.

Although during my more than two years' connection with the university, I had never been conscious of any such atmosphere, yet, in order to bring an additional proof of Dr. James' recklessly unjust charge, I thought I would inquire of the president as to the denominational relationships of the various members of our administrative and teaching staff. I found that he knew very little on the subject; and the four or five men whom I meet daily in the administrative building, and who are in the closest touch with all our affairs, were equally lacking in information on this point. Their ignorance was eloquent of the fact that the denominational relationships of the officers and teachers were a matter of no concern whatever in the daily work and life of the institution.

Therefore, upon my own responsibility, I sent out a circular note to the officers, professors, assistant professors, and instructors of the institution (about 200 in number) asking them to inform him of their denominational affiliations, using the word "affiliation" in a broad sense, as not necessarily meaning full membership in the church in question, but affiliation in a general way. Here are the facts shown by replies already received:

Episcopalians	61	Quakers	3
Presbyterians	32	Disciples	3
Methodists	20	Hebrews	2
Baptists	13	German Reformed	3
Congregationalists	11	Methodist Protestant	1
Unitarians	10	Swedenborgian	1
Lutherans	8	Christian Scientist	1
Roman Catholics	7	No denominational affiliation.	12
Universalists	3		
		Total	192

If the editor of THE LIVING CHURCH knew the educational situation here in Washington, he could not possibly put a single stone in the way of the development of the entire work of The George Washington University which would, indirectly, be assured by the passage of this bill. Its largest growth will be a far-reaching, though indirect, advantage to your own Church.

Washington, February 22d. RICHARD D. HARLAN.

Literary

RELIGIOUS.

The Christian Pastor in the New Age. Lectures on the Church Shepard Foundation, Bangor Theological Seminary. By Albert Josiah Lyman, author of *Preaching in the New Age, A Plain Man's Working View of Biblical Inscription,* etc. New York: Thomas Y. Crowell & Co.

This vigorous little book is made up of five lectures delivered before the Bangor Theological Seminary, and evidently based upon much personal discussion in which the ripened experience of the author met the aspirations and needs of the young ministers about to be. The book is so good that it ought to have been better, especially when it is so much needed.

Dr. Lavendar is dead, and his place seems empty. Even if we could bring him to life again, would he be able to understand the needs of to-day and meet them? The world needs the old pastoral spirit, but it needs, too, the new pastor.

The true value of this book lies in Dr. Lyman's keen appreciation, remarkable in a man of his years, of what are the great needs which the pastor ought to meet in our day. The spiritual sponsorship of the Christian pastor is duly kept in the middle of his qualifications, but is fortified and expanded by two other qualifications: on the one hand, the pastor must be a human comrade and counsellor; on the other, a social mediator, reconciling and explaining men and classes of men to each other. The very statement of this need is a lively contribution to the ministerial mind of to-day. Equally so are the five features of the pastoral spirit in action. They are these: "The chivalry of Christian honor for men; the tenderness of Christian sympathy with men; the genius of rescue; the passion of spiritual sponsorship; the cheer of the invulnerable Christian hope." At many points exposition of these leading ideas is worthy of their excellence.

And yet we must admit that their treatment is marred by two defects, the one literary, the other spiritual. The author utters himself in a style finished and facile, the outcome of years of preaching; and, like most such styles, rather abstract and elusive: but he constantly interrupts his flow to assure us all that there is no literary grace in what he is saying, that it is all painfully plain and practical. If it were so, it need not be so often said. What we venture to call the spiritual defect comes from the natural, nay, the inevitable, survival of the Puritan spirit. First, in the constant desire to reject and disparage the office of the ministry and the gifts of ordination, and next by force of reaction from belief in total depravity to set too high a value upon the inherent and instinctive excellence of human nature. Of course he does not say, "Herein is love, that we first loved Christ," nor does he say, "We have chosen Him and must lift ourselves into the realm of His mediatorial power," but much of his book sounds as if he meant something of the sort. It is one of those cases in which the bearing of a remark all depends upon the fundamental convictions behind it. Perhaps if we all knew Dr. Lyman better, we would feel more sure of what he means.

Nevertheless the book has a sound value to all men, and a distinct value to Churchmen as telling them truths which at this moment seem to be revealed to others more clearly than to us.

The chapter on The Pastor as an Organizer has an excellence all its own. It advises, in brief, that amid the bewildering organizations of to-day, the pastor must do three things: first, keep in close touch with the individual; second, allow liberty and responsibility in the various organizations; third, supply to them all their spiritual enthusiasm and hope. And so, too, the closing chapter on The Pastor in Preaching is splendid in its analysis of what a congregation really is.

All considered, the book is one which it were a pity for any man whose ministry lies in the present day not to have read.

The Epistles to the Colossians and to the Ephesians. By Gross Alexander, S.T.D. Being the Volume on these Epistles of the Bible for Home and School, Edited by Shailer Mathews. New York: The Macmillan Company. Price, 50 cents.

In this little book of 132 pages we have an excellent commentary on these two epistles, based on the Revised Version. The Introductions are thoroughly satisfactory in the main and adequate to the matter in hand; while the bibliography is unusually good, giving not only the titles but brief valuations of the different commentaries on these important epistles.

The interpretation of the epistles is exceptionally good and clear. There are a few places where one might wish for fuller or more satisfactory treatment. Unfortunately these are at the points where one looks for most help. The confessedly most difficult verses of each epistle, especially Colossians 2: 15 and 23, and Ephesians 1: 22, 23, while not slighted, are not treated with the definiteness they deserve and for which we look. This is especially true in the Ephesian passage, where there is no suggestion of any alternative to the exposition that is given, which is that of the later modern commentaries. In like manner we would like to see more recognition given of the interpretation of Ephesians 1: 1, that supposes a blank left after the words "the saints which are," which was to be filled in with the name of the church in which this circular letter to the Asian churches was to be read.

With these warnings we can commend with no little satisfaction this very excellent commentary. C. S. Lewis.

A New Marcion. By W. Sanday, D.D. Pp. 18. London: Longmans, Green & Co. Price, 36 cents.

The world has recently been treated to a rather depressing spectacle. A scholar of reputation and ability, Mr. F. C. Conybeare, has degraded his talents for the production of a book that can be classed only with the "literary" output of the late R. G. Ingersoll. Of this book, *Myth, Magic, and Morals,* published by Watts of London (better known as the Rationalist Press), there is no occasion to say very much. It is a savage attack on all religions. In particular, Christianity is pictured as a system foisted on the credulous by a series of unscrupulous impostors, beginning with the Apostles and including at the present day the incumbents of the English episcopal sees. The Apostles winked at St. Paul's heterodoxies in return for the "backsheesh." The official representatives of religion at the present day are engaged in a "wholesale repression of the truth." And so on. Naturally, most books of this nature would never be honored by a reply from an accredited scholar, but in the present case the author's reputation (very deservedly, be it said) is so great that notice seemed called for. Moreover, one of the features in the book is a very brutal attack on the sincerity of Canon Sanday; and Canon Sanday has replied.

Also, he has replied with considerable vigor and, other things apart, his pamphlet is enjoyable reading merely as a piece of really polemical polemics. Coming as it does from Canon Sanday, the pamphlet is a surprise. We have grown so used to his "I-am-not-sure-but-that-this-may-be-too-firmly-maintained" style that the no uncertain tone of this controversial language has a double delight. But this is a minor matter. What is most notable about Canon Sanday's pamphlet is that it raises the controversy out of the realm of the ephemeral. Instead of merely picking holes in Mr. Conybeare's argument, he has gone to the heart of the matter and produced a notable contribution to our briefer apologetic literature. After some very brief introductory matter and a mention of the cardinal defects in Mr. Conybeare's results, we are given a masterly presentation of the theistic argument stated positively. From the premises Mr. Conybeare and his school take, it is shown that no charge of immorality in others is justified. Then the "comparative-religion" argument receives a brief critique, and that is all. But the impression left is that it is quite enough. In 18 pages, Canon Sanday has as sufficiently replied to *Myth, Magic, and Morals* as could have been done in 1,800. The pamphlet can be read through in half-an-hour, but the half-hour will teach the reader not only how a theological argument should be conducted, but also how the attacks of the modern infidel are to be met by carrying the war into the enemy's camp. Burton Scott Easton.

The Jewish Doctrine of Mediation. By Rev. W. O. E. Oesterley, D.D. London: Skeffington & Sons.

This volume offers in a summary form some results of a detailed investigation into the doctrine of Mediation, as contained in ancient and modern Jewish literature. Accordingly, Dr. Oesterley passes in review Mediation, as treated more or less directly, in a very wide range of Jewish literature, viz., the Old Testament, the Apocrypha, the Pseudepigrapha, the Targums, and the later Rabbinical literature, including Mishnah, Gemara, and Medrashic works, as well as the Jewish Prayer Book and also some representative modern Jewish writings.

The book contains a resumé of illustrative quotations, the fruits of careful and detailed study in the vast literature above named, which in the main are not at all within the reach of ordinary readers or students. The subject is certainly one of prime importance and interest to the Christian scholar, on account of the light thus shed on the doctrine of the Atonement and satisfaction made for us on Calvary. The quotations and the comments contained in this volume illustrate the Christian claim that the natural development of ancient Judaism inevitably leads to Christianity, unless it be diverted from its true end and goal by an evolution which to us is wholly illogical and non-natural. The teachings and principles of Reformed Judaism witness to the non-natural treatment of what appear to Christians to be the essentials of Old Testament teaching and prophetic utterance. Dr. Oesterley, with an adequate knowledge of the subject, makes all this plain to his readers. We call the attention of students of Old and New Testament doctrine to this book, as containing much material otherwise ordinarily inaccessible.

Ours must be a watchful and active repentance.—*Keble.*

THE MAN WHO MUST NOT HANDLE MONEY.

By Roland Ringwalt.

ALL employers of labor, whatever their personal views on the liquor question, know that there are thousands of men who cannot drink in moderation. Either they abstain, or they lose self-control. Some of these men have strong wills, they are brave soldiers, they climb the rigging on bitter nights, they risk their lives in mines, they fight the fires, they are bold and resolute, yet alcohol is too much for them. Their earnings, their health, their lives depend on rigid adherence to the ancient counsel: "Touch not; taste not; handle not."

Observant people are rapidly drifting to the conclusion that the itching palm must be guarded as carefully as the mad thirst. Cash registers, reports, inspections, methods without number have been tried; yet there is no daily paper without its accounts of embezzlements. Thirty years ago most of us laughed at kleptomania, now it has passed beyond the laughing stage. Hundreds, thousands of families long honored in the community have had to make good the shortage of some prodigal son, or to read that the son had fled into a far country. Some of these dishonest persons are obliging, generous, and kind-hearted; they have many good traits; they are useful employes and pleasant neighbors, they lead, so far as we can see, moral lives—that is, provided their fingers do not clutch on the money of others. To cite one pathetic case, a weakling stole the money of an employer, served a term in prison, and begged his friends not to subject him to the hazard of an accountant's position. He secured work at a ferry, and died while attempting to save a passenger's life.

Do we consider that modern civilization has enormously increased the world's stock of money, and that social conditions multiply the number of treasurers? A hundred years ago many laborers were paid in food or country produce rather than in cash; even fifty years ago the majority of the transactions at many a village store were barter instead of purchases. Vast mining and manufacturing concerns now pay out enormous sums, and modern commerce and insurance demand the services of an army of collectors. The large factory has its fund for disabled employes; the public school collects pennies to buy a new piano; the lodge has its committees, each taking in and paying out money; the innumerable religious, social, and charitable organizations have their funds and, of necessity, their custodians. It is quite within the possibilities that John Smith at 14 will be treasurer of a baseball nine, at 21 of a fishing club, at 30 of a political organization, at 40 of a congregation and an orphan asylum. When we consider how many men, women, boys, and girls are taking in dues and paying out orders the wonder is, not that there are cases of dishonesty, but that they are not more numerous.

Each year the circulars sent out by guaranty companies show us that moral insurance is a great business. The treasurer in a commercial age is like the sentry in war, he must be prompt and reliable or all is confusion. It is only too plain that many people cannot be trusted with money. Parents may, if they are wise and firm, do much to cure habits of dishonesty in young children, but sometimes the tendency grows with the growth and strengthens with the strength. In such cases the plain line of duty is to seek for the child a calling in which the element of financial temptation does not enter.

What is the responsibility of the child or man whose fingers clutch so greedily on another's gold? That is to be decided by a Judge who knoweth our frame and remembereth that we are dust. Experience, wisdom, charity, teach us that it is as foolish and wrong to put gold in the itching palm as to put the cup to the weak brother's lips.

DISORDER.

By Rev. Cyrus Mendenhall.

DISORDER in all its phases and in the various departments of its existence is a thing to be shunned. It is opposed to order, system, method, and neatness. It is allied to disease, anarchy, confusion, and slovenliness. Nothing is more to be desired, nothing is more comely in morals and religion, in things secular or spiritual, than order; consequently nothing so hideous and hateful as its antipode. Order is said to be heaven's first law; hence disorder is a thing forbidden.

We know by the works of God that He is an orderly being. The motions, seasons, days, and nights of our planet give illustrations of this fact. The regular arrangement of all things created into genus and species, give evidence of this truth. Disorder is not taught or tolerated by God's word or work. Much Scripture might be cited to show that disorder must stand aside for order, in Church, State, home, business, and family relationship. All things, in short, must be done decently and in order.

A Christian philosopher says: "I conceive that the first or most general idea of morality is *order,* or that harmonious disposition and arrangement of intelligent beings which is founded on the nature of things, and which tends to produce the greatest sum of happiness."

Physical disorder—caused by inherent weakness or a violation of nature's laws—produces disease. Moral disorder—disobedience to God's plans, arrangement, and commands—results in sin and sorrow. Hence disorder is the cause of all evils, small and great.

Disorder in any aspect is accompanied with naught but disadvantage. A disorderly community certainly would be an undesirable association. A disorderly individual is a trial of patience to all with whom he has to do.

While we may be orderly in great matters of morals, health, Church, and business, neglect not order in the smaller acts of life. Beware of disorder in your personal arrangements. Be neat and methodical, putting things in place and doing it neatly. An individual who keeps his little personal effects in a confused, promiscuous pile, always is in difficulty, and loses much time in searching out a desired object.

A man who has acquired a habit of slovenliness and disorder makes much work for others, and can perform no task so perfectly or quickly as a person with opposite proclivities. Disorder anywhere is a discordant note, a jolt or jar in the running gear of the machinery of life, making friction where none should exist, and strain where it might readily be saved. Disorderly proceedings of any kind should be avoided, especially by a Christian.

Let us be orderly in our Church government and in worship; abide by laws, rules, and usages. Above all, be orderly at home in conduct, in conversation, in action and appearance. Have some arrangement in your pleasure, study, or labor.

Disorderly homes are not pleasant, where one sees things in conglomeration and "confusion worse confounded." This may be avoided by a little care on the part of each.

Armies succeed by system. Great labors are performed by proper planning, and so smaller duties may be done better by having a purpose and adhering to it. Avoid disorder; it is very disagreeable and causes chagrin and actual evil. Be orderely as individuals and collectively, in morals and in things temporal. Thus shall we be better prepared to enjoy a home in God's orderly Kingdom, "Whose never failing providence ordereth all things both in heaven and earth."

A CORRESPONDENT sends the following table of the approximate strength of the world's religions, taken from *Moore's Almanac* for 1910:

Roman Catholic	263,000,000
Church of England *	24,000,000
Methodists	28,000,000
Presbyterians	7,300,000
Lutheran	30,000,000
Baptists	24,000,000
Other Protestants	32,000,000
Greek Church	100,000,000
Armenian	2,500,000
Other Christians	9,200,000
Confucians	220,000,000
Hindoos	220,000,000
Mahomedans	220,000,000
Buddhists	150,000,000
Polytheists	138,000,000
Taoists	43,000,000
Shintoists	14,000,000
Jews	11,000,000
RECAPITULATION.	
Christians	500,000,000
Non-Christians	1,016,000,000
Total	1,516,000,000

* Including Churches in full communion.

THE SOUL, in its highest sense, has a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being—a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the Divine is gone and God's image is left without God's Spirit.—*Drummond.*

Church Kalendar

Mar. 6—Fourth Sunday (Mid-Lent) in Lent.
" 13—Fifth Sunday (Passion) in Lent.
" 20—Sunday (Palm) before Easter.
" 21—Monday before Easter. Fast.
" 22—Tuesday before Easter. Fast.
" 23—Wednesday before Easter. Fast.
" 24—Maundy Thursday. Fast.
" 25—Good Friday. Fast.
" 26—Easter Even. Fast.
" 27—Easter Day.
" 28—Monday in Easter.
" 29—Tuesday in Easter.

KALENDAR OF COMING EVENTS.

April 12—Louisiana Diocesan Convention.
" 13—Massachusetts Diocesan Convention.
" 19—Mississippi Diocesan Convention.
" 19—Conv. Miss. Dist. of New Mexico.
" 20—Western Mass. Diocesan Convention.
" 20—Conv. Miss. Dist. of Arizona.

Personal Mention

THE Rev. WILLIAM E. ALLEN has left St. John's Church, Salem, N. J., and is now in charge of the Chapel of the Good Shepherd, Atlantic City, N. J.

THE Rev. C. E. BETTICHER, for a time in charge of the American Church at Rome, Italy, has since January been assistant minister at St. John's Church, Dresden, Saxony (the Rev. J. F. Butterworth, D.D., rector).

THE address of the Rev. RODERICK P. COBB is changed from 1601 Green Street, Philadelphia, to Media, Pa.

THE Rev. ROBERT B. B. FOOTE, rector of Trinity Church, Anderson, Ind., has tendered his resignation, effective April 1st, when he will become assistant to Rev. Dr. L. W. Batten, rector of St. Mark's Church, Second Avenue, New York.

THE Rev. J. M. HAMILTON has assumed the rectorship of Trinity parish, Peru, Ind.

THE Rev. JOSEPH H. HARVEY is deacon in charge of St. John's Church, Tuscumbia, and Grace Church, Sheffield, Ala.

THE Rev. THOMAS C. JOHNSON, New York City, has become rector of St. John's Church, Boulder, Colo.

THE Rev. J. H. JUDASCHKE has returned from Berlin to Bad Elisen (Schaumburg-Lippe), Germany.

THE Rev. H. L. MARVIN has given up the charge of the churches at Kendallville and Garrett, diocese of Michigan City, and will take up work in the East.

THE Rev. JOHN C. MCKIM has accepted the rectorship of Trinity Church, Logansport, Ind., and was instituted by the Bishop of the diocese on the first Sunday in February.

THE Rev. C. S. MULLIGAN has entered on his duties as priest in charge of Grace Church, Georgetown, Idaho Springs, and Central City, Colo.

AFTER this date the address of the Rev. JAMES NOBLE will be 1327 South Ninth Street, Omaha, Neb.

THE Rev. JOSEPH W. O'DONNELL, who has recently had charge of a mission in the diocese of Ottawa, Canada, has been appointed chaplain of Christ School, Arden, N. C., and entered upon his duties there on Sunday, February 13th.

THE Rev. D. HERBERT O'DOWD, for two years years curate in the Church of the Messiah, Greene Avenue, Brooklyn, has accepted the charge of the Church of the Ascension, Rockville Centre, L. I., and will begin his duties in this Cathedral mission on March 1st.

THE Rev. DAVID C. PATTEE of Ashland, Neb., has been appointed to the charge of St. Andrew's, La Junta, diocese of Colorado, and will enter on his duties April 1st.

THE present rector of St. James' parish, Hammondsport, N. Y., is the Rev. JESSE A. RYAN, and not James Ryan.

THE Rev. Dr. GEORGE GORDON SMEADE has been made Archdeacon of the whole diocese of Mississippi, with headquarters in Jackson, and all mail matter intended for him should be addressed to that city. Dr. Smeade formerly had charge as Archdeacon of the southern section of the state.

THE Rev. FREDERICK W. SMITH of Philadelphia has accepted the rectorship of Trinity Church, Takoma, D. C., diocese of Washington.

THE Rev. HORACE W. STOWELL of Westernport, Md., has accepted the rectorship of Port Tobacco parish, Charles county, Md.

THE Rev. H. W. TICKNOR, priest in charge of the Church of the Atonement, Carnegie, Pa., has accepted a call to Wye parish, diocese of Easton, to take effect April 1st. His address after that date will be Queenstown, Md.

THE Rev. GEORGE P. TORRENCE, who has been rector of Gethsemane Church, Marion, Ind., for many years, has resigned to accept the rectorship of St. John's Church, Lafayette, in the diocese of Indianapolis. He will make the change on May 1st.

THE Rev. URIAH T. TRACY is desirous to correct a mistake in the general clergy list which locates him at Carlsbad, N. M. His headquarters this winter are with his daughter in Brooklyn, N. Y., at 442 Franklin Avenue.

THE Rev. FREDERICK TOWERS of North Conway, N. H., has been called to St. Paul's parish, Woodville, diocese of Washington, and has accepted.

ORDINATIONS.

PRIESTS.

COLORADO.—On St. Matthias' day, in St. John's Church, Boulder, by the Bishop of the diocese, the Rev. HENRY J. JOHNSON. The candidate was presented by his brother, the Rev. Thomas C. Johnson, and the sermon was preached by the Rev. F. F. Kramer. The other clergy present and assisting were the Ven. T. A. Schofield, the Ven. E. W. Sibbald, now of Western Colorado, and the Rev. George H. Holoran. The newly ordained priest is in charge of St. Peter's, Walsenburg.

DULUTH.—On the Second Sunday in Lent, in Trinity pro-Cathedral, by the Bishop of the diocese, the Rev. ROLLIN DODD, the Rev. HERMANN FRANKLIN ARENS, and the Rev. ERNEST M. DAVIES. The candidates were presented by the Rev. Albert Carswell, examining chaplain, who also preached the sermon. The other clergymen present and assisting were the Rev. E. Spencer Murphy, the Rev. E. B. Collier, the Rev. Albert R. Parker, and the Rev. W. E. Harmann.

PENNSYLVANIA.—On St. Matthias, day, at St. Elisabeth's Church, Philadelphia, by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, the Rev. JOHN WILKINS of Hoosac, N. Y. The Rev. N. H. Kaltenbach of the Church of the Annunciation presented the candidate, and the sermon was preached by the Rev. G. S. Sinclair of St. James' Church.

DEACONS.

KANSAS.—On February 21st, in St. Stephen's Church, Wichita, by the Bishop of the diocese, JOHN EDWARDS FLOCKHART. The Rev. John Flockhart of South Dakota, the father of the candidate, preached the sermon, and the Rev. Percy T. Fenn, D.D., rector of St. John's parish, presented him. The newly ordained deacon will be minister at St. Stephen's.

DIED.

FISKE.—At Warehouse Point, Conn., eve of St. Matthias, February 23, 1910, EMMELINE LUCRETIA, widow of Marcus Lyon FISKE, M.D., and daughter of the late Joseph and Eliza (Meigs) Frazier of Norwich, Conn., in the 86th year of her age.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

FRENCH.—Entered into rest eternal, January 7, 1910, Miss JEANNETTE L. FRENCH, at her home in Syracuse, N. Y., a devout member of St. Paul's Church for forty years.

HAYWOOD.—In Raleigh, N. C., on February 20, 1910, GRAHAM HAYWOOD, aged 55 years. Funeral services were conducted from Christ Church, in that city, by the Rev. Milton A. Barber, rector of the parish, assisted by the Rev. I. McK. Pittenger, D.D., rector of the Church of the Good Shepherd.

THOMAS.—At Cremona, in St. Mary's county, Md., on February 8, 1910, MARIA THOMAS, daughter of the late Dr. William and Elizabeth Lansdale Thomas, in the 79th year of her age.

"In the communion of the Catholic Church, in the confidence of a certain faith."

WILSON.—After a few hours' illness, at 8 o'clock on Sunday morning, February 20, 1910, at Vicksburg, Miss., Dr. H. CUMBERLAND WILSON, director of the Music Department of All Saints' College and organist of Trinity Church, in the 49th year of his age.

RETREATS.

HOLY CROSS CHURCH, NEW YORK.

A day's retreat for ladies will be given in Lent at Holy Cross Church, Avenue C and Fourth Street, New York, on Saturday, March 12th. Conductor, the Rev. Father Huntington, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth Street, New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CLERGYMAN wanted in beautiful southwestern town of 8,000, and at which point is located one of the finest military institutes in the country. About 125 communicants, and the proportion of men to women at services two to one. Under proper administration communicants can be increased to 200. Church building is small but unincumbered. There are two or three outlying missions requiring services once a month. No finer opportunity anywhere for zealous worker. Prefer single man and one acquainted with West. Strong moderate Churchman. Salary, $1,200 to $1,500. Address SOUTHWEST, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER, resigning important engagement in South, with English Cathedral experience, will be disengaged shortly. Good testimonials; excellent character. Boys' voices, or mixed choir. Address A. C., care LIVING CHURCH, Milwaukee.

LACEY BAKER (organist of Calvary Church, New York, for the past nine years) has resigned his position, and is at liberty to accept a new appointment. Address 48 E. Twenty-sixth Street, New York City.

ORGANIST-CHOIRMASTER, first-class man, desires change. Fine player; recitalist; expert trainer and director. Churchman. Good organ and salary essential. Address, BACH, care LIVING CHURCH, Milwaukee,

ORGANIST AND CHOIRMASTER, experienced, successful, desires re-engagement in May. Best references from past and present positions; earnest Churchman. Address "S. T.," care LIVING CHURCH, Milwaukee.

POSITION wanted as chaplain of a school. Successful field worker. Able to take charge of the books and business. Or would accept a parish. Address: SCHOOL, care LIVING CHURCH, Milwaukee.

ORGANIST and choirmaster, Cathedral training, First Mus. Bac., Dunheim and R.A.M., London, desires change after Easter. West or Southwest. DUNHELM, care LIVING CHURCH, Milwaukee Wis.

EXPERIENCED, competent F. A. G. O. choirmaster and organist (Churchman) desires good position in West. Best references. Address D. H. S., care LIVING CHURCH, Milwaukee, Wis.

RECTOR of parish in a southern city must make a change after Easter to a field free from malaria. Address EASTER, care LIVING CHURCH, Milwaukee.

A PRIEST, employed during the week, desires Sunday duty in a Catholic parish, in or near New York City. Address J. S., care THE LIVING CHURCH, Milwaukee, Wis.

YOUNG lady organist, ten years' experience, wishes position in large city. Best of references. Address ORGANIST, care LIVING CHURCH, Milwaukee.

EDGAR THOMPSON, organist-choirmaster, All Saints' Cathedral, Spokane, open to accept appointment, West or East. Address, 1817 S. Broad Street, Philadelphia.

LADY wishes place as companion, household assistant, managing housekeeper, or any place of trust. Address: COMPANION, LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

FOR EASTER.—*Quietness and Confidence.* A Little Book of Prayers. Price, 25 cents. Address E. W. F., 140 Franklin Street, Astoria, N. Y. "I am very truly impressed and delighted with the selection of collects, which are both very beautiful and very helpful."—BISHOP DOANE.

THE CONFESSOR'S HANDY GUIDE TO PRAYER BOOK PENANCES. By the Rev. Harry Howe Bogert. A manual for priests hearing confessions. Highly commended by prominent Bishops and clergy. 50 cents net. At Church book stores and from the author, Point Pleasant, New Jersey.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH or Sunday School Banners painted in water colors. MISS BALCOM, 887 Richards Street, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

FLORIDA HOMES.

REALLY, tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely, where summers are pleasant and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL CO., Box 614, Jacksonville, Fla., or Modello, Dade Co., Fla.

TRAVEL.

GERMANY.—A lady accustomed to living abroad, sailing for Germany in June for a year, would take charge of four girls. For particulars address Box I, West Roxbury, Mass.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

CLERGYMAN and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References. Address: G. A. H., LIVING CHURCH, Milwaukee.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

APPEALS.

CONCERNING THE ST. PAUL'S COLLEGE TOKYO FUND.

The national offering for St. Paul's College, on St. Paul's day, has been productive of a very widespread and sympathetic interest in the work of our Church in Japan. Offerings varying in amount from a couple of dollars up to hundreds and one thousand have been received from churches throughout the country, and individual gifts up to a thousand dollars have also been made. The Committee realizes that, although money is being daily received into the treasury, it will be necessary to ask for large individual gifts to complete the whole sum required by Dr. Henry St. George Tucker for the adequate equipment of the College. Bishop McKim has been authorized by the Board of Missions to purchase land for the College, and word has been received that he has secured fourteen acres adjoining the site for the new English Theological School for the sum of $50,000. The situation and the terms are both considered highly advantageous.

The most impressive feature of the whole movement has been the high ideal of Christian opportunity shown by the home missionary districts of our Church. We who live in the happiness and comfort of established Christian communities can well learn from our remote and less privileged brethren the responsibility and the joy of giving.

From far away Alaska comes the news that the three Indian chapels constituting the Tanana mission have responded to the call for help from Japan and have collected and sent $53. This is sent with the apology that the support of the Hospital and Library at Fairbanks prevents any offering being made there, but in order that "Alaska may not be cheated out of the privilege of helping, the Tanana Valley Mission has collected a sum for St. Paul's College, Tokyo," and the Committee is begged to accept the thanks of "Tanana for letting her help even this little bit."

From Western Colorado comes the offer to help if it is not too late. The Bishop says: "It occurs to me that the effort for the St. Paul's Day offering may not have achieved the total result desired and that further efforts may be made. If so, I will push the work on, for, small as our actual contributions here may be, I desire to have the people of my District feel the impulse of the world-wide movement for the Kingdom of God."

The personal interest and enthusiasm shown by some of the dioceses nearer home has been productive of very telling results, but many of the Churches throughout our land have not risen to meet the opportunity for forwarding the work of our Lord in Japan. The Committee for St. Paul's College hope that any of the clergy who have not found it expedient to take up an offering for St. Paul's during the Epiphany season may, in the quiet of this Lenten season, hear the call of the Orient, "Come over and help us," and may so present the matter to their congregations as to elicit from their hearers the reply, "Lord, what wilt Thou have me to do?"

Please send all contributions for St. Paul College Tokyo Fund to MR. SAMUEL F. HOUSTON, Treasurer, Real Estate Trust Building, Philadelphia, Pa.

CHOIR VESTMENTS NEEDED.

Will some Church assist a mission toward vesting its choir of boys and girls? We shall be glad of vestments that have been laid aside. I shall be very glad to pay all transportation, and would appreciate such a gift. Address (Rev.) AUGUST AHRENS (minister in charge), East Rutherford, N. J.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i. e.*, to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Twelfth and Walnut Streets,
Philadelphia.

Gifts for Missions are Trust Funds.
They are carefully administered by
THE BOARD OF MISSIONS
as the authorized agent of the whole Church.

Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 7 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it. Address

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
2914 Broadway, New York.

THE JAPAN CHURCH LITERATURE FUND.

For translating, publishing, and disseminating Church literature in Japan.

Donations marked for the Japan Church Literature Fund may be sent to the TREASURER, Board of Missions, Church Mission House, 281 Fourth Avenue, New York, N. Y.

The committee of the fund includes the Bishops of Tokyo, South Tokyo, and Osaka.

Secretary, Rev. EGERTON RYERSON, 1 Ogawamachi, Kanda, Tokyo, Japan.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

BISHOP GORE'S NEW BOOK.

Orders and Unity, the new book of Bishop Gore, is now in stock, and we shall be pleased to receive orders for it. The price is $1.35, with 10 cents additional for postage when ordered by mail. Address THE YOUNG CHURCHMAN COMPANY, Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

RICHARD G. BADGER. Boston.

Hereford. A Story by M. Dunton Sparrow, author of *Eugene*, and the songs *By Quiet Waters, Where Blooms the Jasmine Flower*, etc.

The Death of Maid McCrea. By C. C. Auringer, author of *Heart of the Golden Roan, Wm. McKinley*, etc.

Miss Marshall's Boys. By Edward C. Bass, author of *Joseph and Judith.*

WM. PELL COMPANY. Philadelphia.

Horace Mann, Educator, Patriot, and Reformer. A Study in Leadership. By George Allen Hubbell, Ph.D., sometime Professor at Antioch College, author of *Horace Mann in Ohio, Up Through Childhood*, etc. Price, $1.50.

GRIFFITH & ROWLAND PRESS. Philadelphia.

The Formation of the New Testament. By George Hooper Ferris, A. M.

A. C. McCLURG & CO. Chicago.

Scientific Living, for Prolonging the Term of Human Life. The New Domestic Science Cooking to Simplify Living and Retain the Life Elements in Food. By Laura Nettleton Brown. Price, $1.00.

ALLEN, LANE & SCOTT. Philadelphia.

Some Records of Sussex Country, Delaware. Compiled by C. H. B. Turner, Lewes, Del.

SHERMAN, FRENCH & CO. Boston.

Belief in a Personal God. By A. v. C. P. Huizinga. Price, 50 cents net.

A Married Priest. By Albert Houtin. Translated from the French by John Richard Slattery. Price, 70 cents net.

The Church at Work

SALE OF ST. PETER'S CHURCH, BALTIMORE.

Negotiations for the sale of St. Peter's Church, Baltimore (the Rev. Romilly F. Humphries, rector), to a colored Methodist congregation have been concluded, and the first payment on the property has been made. It is said that the full price to be paid is $90,000.

St. Peter's, which is one of the largest and finest churches in the diocese of Maryland, was erected in 1869 at a cost of more than $125,000. It is not likely that St. Peter's congregation will vacate the church for some months, and it has not yet been decided where the new church will be located. In the meantime, the rector has been elected rector of St. Bartholomew's Church, Baltimore, whose former rector, the Rev. W. Page Dame, resigned to become associate rector of the Memorial Church, Baltimore, of which his father, the Rev. W. M. Dame, D.D., has been the rector for more than thirty years. The Rev. Mr. Humphries has accepted his election and is now in charge of both churches. Whether these two churches will unite under the one rector or not, has not yet been definitely decided.

DEATH OF REV. T. H. CULLEN.

Brief mention was made in these columns last week of the death on February 15th of the Rev. Thomas H. Cullen, a retired priest of the diocese of New Jersey, residing in Philadelphia. The committal of his body was made in St. Andrew's churchyard, Mount Holly, N. J., Rev. James Stoddard, rector of St. Andrew's, and the Rev. Howard E. Thompson, rector of St. Peter's, Freehold, officiating. Mr. Cullen was rector of the last named parish for nearly twenty years, during which time he also had charge of Holy Innocents' Church, Beach Haven, and was in many ways prominent in the diocese. It was his last rectorship, from which he retired more than fifteen years ago on account of ill health. He was of such a gentle and genial nature as made for him many friends and no enemies; and many people in the diocese remembered with gratitude his abundant labors.

NEW CATHEDRAL ASSURED FOR INDIANAPOLIS.

Plans have been submitted and accepted for the erection of a new Cathedral at Indianapolis. The architecture is to be Thirteenth Century English Gothic. The building will be of brick with stone copings and the interior will be finished with brick and stone facings. The high pitched roofs will be covered with slate; the flat roofs over the chapel and vestries will be covered with composition. The outer dimensions of the Cathedral will be: Length, 142 feet; width, (including transepts) 63 feet. Interior dimensions: Nave, 34x84; choir, 31x47; transepts, each 13x21; chapel, 12x45.6, this chapel having a seating capacity of sixty and separate entrance from the south side. Seating space for 505 people is arranged in the edifice, exclusive of the choir and presbytery, which contain seventy-eight clergy and choir stalls. The arrangement of the chapel allows of this portion of the building being used during choir or other services of the Cathedral.

The Cathedral will be erected on the property situated between the Bishop's House and Knickerbacker Hall on Central avenue. The form of the lot, also the surrounding conditions, have been carefully considered in the designing of the structure in order that generous space shall remain between the group of buildings: approximately twenty feet on the north side and twenty-four feet on the south side. The completed plans of the architect, Mr. Alfred Grindle, call for a tower, which, however, will be added subsequently. The cost without the tower will be a little over $40,000.

FIRST CHURCH CONSECRATED IN CUBA.

The first consecration of any of our churches in Cuba was held at Ensenada de Mora, a sugar estate in the south-eastern part of the island, on Sunday, February 6th. This church, built in the Spanish style, is very

CHURCH AT ENSENADA DE MORA, CUBA.

beautiful, and complete in every detail, from pews to bell, and the interior woodwork and decorations are very fine. It is surrounded by an iron fence in the midst of a garden of flowers. It was built through the generosity of a Philadelphia Churchman, a friend of the Church in Cuba, who is also building a rectory. It is situated in the very heart of the estate, is easy of access, and will minister to thousands of people. At all these sugar estates in Cuba, there is always a certain contingency of English speaking people, managers, engineers, foremen, and such like, all men of education, and many of them Churchmen. Some are not members of our communion, but many of them become such, and all need the ministrations of religion. In addition to these there is usually a large number of Jamaica negroes, nearly all of them trained in the Church, and so attached to it that they refuse to work where they cannot have its ministrations. Many of them cannot read, but they have committed to memory most if not all the canticles of the services, together with many hymns, so that the service moves on almost as well as if they could read. Services will be held both in English, and in Spanish. The Rev. C. W. Frazer, formerly at Calvario Mission, Jesus del Monte, Havana, and more recently at Savannah, Ga., has been placed in charge of this work, and is already in residence.

THREE NOTABLE CONFIRMATION CLASSES.

On his annual visitation to St. Luke's Church, Convent avenue, New York, which took place on February 20th, Bishop Greer confirmed a large class, almost half of whom were adults. The class was composed of 18 women and 12 men, 23 girls and 13 boys, making a total of 66, and in addition two men were received from the Roman communion, one of them in the orders of sub-deacon. Almost a third of the class came from homes outside the Church, 6 having been Lutherans, 5 Roman Catholics, 4 Methodists, 3 Congregationalists, 2 Presbyterians and 1 Dutch Reformed. This is the second large class which the rector, the Rev. G. Ashton Oldham, has presented in his thirteen months' service as rector.

The Bishop of the diocese made his annual visitation to St. Paul's Church, Waterloo, N. Y (the Rev. Henry E. Hubbard, rector), Sunday evening, February 20th, and confirmed the second largest class during the ninety-three years of its history, numbering 58. The class is notable from the fact that there were 31 men and 26 women in it, of whom 24 were married people; fifteen of the class had been baptized outside the Church. During the present rectorship of six and one-half years the Bishop has confirmed 280 in this parish. The remarkable record can be attributed in large measure to the fact that this parish has the largest men's club and the third largest Sunday school in the diocese.

Bishop Mann visited St. Simeon's Church, Borough of the Bronx, New York City, on Friday evening, February 25th (acting for Bishop Greer), and confirmed a class of twenty. This class, although not as large as some previous ones presented by the rector, the Rev. Ralph J. Walker, was a notable one in that it contained such a large proportion of men and was made up of persons coming from the Roman Catholic, Lutheran, Methodist, and Dutch Reformed Churches. The congregation packed the crypt and the large number of men present was very noticable, especially as it was a week-day night.

FALSE STATEMENTS IN HISTORIES.

A year ago there was adopted by the Archdeaconry of Williamsport, in the diocese of Harrisburg, a resolution protesting against certain historical misrepresentations relative to the Church of England that are contained in a text book used in the public schools in Pennsylvania, Myer's *General History*. A long list of specifications of such misrepresentations was given in the report of a committee presented to the Archdeaconry, with corrected statements in rebuttal. The book is clearly to be condemned on the showing made in that report, and Churchmen in other communities may well discover whether it is used in their schools, and if so, make protest against it.

PAROCHIAL IMPROVEMENTS.

The mortuary chapel of St. Paul's Church, Clinton Street, Brooklyn, is now finished and ready for use. Through the generosity of friends of the parish many additions and improvements to the church sanctuary are made possible. Stations of the cross will soon be placed on the walls. A marble reredos for the high altar will be in position before Easter. Two tablets, one in memory of Rev. Isaac T. Lubaugh, the first rector, and the other for his successor, the Rev. Dr. T. Stafford Drowne, will be placed on the wall. An altar of Italian marble will be erected in the Lady Chapel and the present one of oak will be used as a side altar in the church. A handsome canopy will be constructed over the tabernacle. The wall over the door of the Lady Chapel will be removed and a grille work screen of metal will take its place. These are but additions to many improvements that have been made since the present rector

(the Rev. A. C. Wilson) took charge of the parish, and of which mention has been made in THE LIVING CHURCH. The rector is very ably assisted by the Rev. Vernon H. Ruggles, Rev. H. A. Handel, and Rev. J. F. Aitkins, the latter being vicar of St. Alban's chapel, Canarsie, a parochial mission of St. Paul's.

THE UNIQUE little Church of St. John Chrysostom, Delafield, Wis., was repaired and renewed last autumn, without interruption of service, at an expense of some $1,200. The edifice was erected in 1855 by the Cox family of Philadelphia and presented by them to the parish. It was somewhat imperfectly finished and is now stronger and firmer than ever. The senior warden and treasurer became greatly interested in the repairs and frequently assisted in the actual labor. Two benevolent ladies started the fund with generous amounts, and many gifts came from friends and former members. About two-thirds of the cost was made up in the parish and immediate neighborhood. Not more than $50 was provided for by means of entertainments.

ST. PAUL'S CHURCH, Harrisburg, Pa., which it was recently decided to move to another locality, is to be relocated at the northeast corner of Second and Emerald Streets. A lot has been purchased there with a frontage of 130x160 feet. Plans are in preparation for a chapel and rectory, and construction will begin when the plans are completed. An effort will be made to have the buildings completed before another winter sets in.

THE FIRST service was held on January 24th in the new St. David's Church, Rayville, La. The building is a substantial brick edifice of modest proportions but architecturally true and very attractively furnished. The altar, altar vestments, cross, candlesticks, altar book, Bishop's chair, chancel rail, sedilia, and lectern are all gifts, many of them memorials.

TRINITY CHURCH, Elizabeth, N. J. (the Rev. John R. Atkinson, rector), through some of its members, has purchased a portable cottage for the reception and care of tuberculosis patients. The camp will be ready, at Fanny Street and Newark Avenue, to begin work, within a week or so, on the pavilion system.

THE CONTRACT for a $25,000 parish house for Grace Church, Grand Rapids, Mich., has been let, the building to be ready for equipment in the summer so that everything may be in good condition for the opening of work in the early autumn.

A HANDSOME pipe organ has been ordered for St. Luke's Church, Anchorage, Ky. (of which the Rev. P. N. McDonald is priest in charge), the gift of the congregation, which it is hoped will shortly be installed.

TRINITY CHURCH, Anderson, Ind., is having plans prepared for the erection of a stone chapel to cost $4,000 on the rear of the church lot.

DISASTROUS CHURCH FIRE AT CORNING, N. Y.

CHRIST CHURCH, Corning, N. Y. (the Rev. Walter C. Roberts, rector), was damaged by fire to the amount of $15,000 on the night of February 22d. The fire originated in the boiler-room under the chancel and was drawn up into the organ-chamber, totally destroying the fine three-manual Hook & Hastings organ, badly damaging three of the four handsome windows in the chancel, and completely ruining the chancel itself. The remainder of the interior was injured only by smoke and water, the firemen using great care not to break the windows in the nave, transept, and clerestory, which are some of the finest in the state. The exterior of the church does not show the ravages of the flames which raged within it. The tiled roof was a serious obstacle to the firemen in reaching the concealed timbers which were ablaze in the dome over the chancel.

The insurance on the church was $26,000, on the furnishings $1,200, and on the organ $2,800. The buildings of the Presbyterian and Methodist societies were at once generously offered for the services, but the vestry has decided to use the Sunday-school rooms of Christ Church, which can be put in order. The present edifice, completed in 1894, is itself the successor of a Church building burned in 1889.

AN "EPISCOPAL PALACE" IN OREGON.

A NEW "PALACE" has been erected for the use of the Bishop of Oregon. This may or may not suggest thoughts of luxuriousness to the reader, but in any event the statement should be modified by a glance at the accompanying illustration in which the palace is shown. It is a summer home, which Bishop Scadding has erected at Bandon, on the side

"BISHOP'S BUNGALOW."
Summer Residence of the Bishop of Oregon at Brandon, Oregon.

of a bluff overlooking the Pacific Ocean and the rugged rocks and reefs of the coast. On top of one of these rocks has been erected a large wooden cross to mark the place where a Church service was held last summer by two missionaries, the Rev. Messrs. Talbot and Bartlett, in a cave made by the dashing of the waves against the rocks. This rude cross on the natural elevation is within sight from the Bishop's summer cottage.

The Bishop has issued an interesting pamphlet telling of the work and possibilities of the associate mission in the coast country. Three of his clergy are associated with him in this work, by means of which services are maintained in a number of coast towns within a large area. The Bishop's bungalow, already mentioned, is the headquarters for this work, and with himself and wife, two clergymen, and a student, he resided there last summer, while he and his staff ministered to twelve places.

WORK OF THE WOMAN'S AUXILIARY.

THE THIRTIETH anniversary of the founding of the California diocesan branch of the Auxiliary was appropriately celebrated on February 2d at San Francisco. It was found that every member of the original band was represented by some branch of her family, when not present herself. Mrs. J. Goddard Clark, one of the founders, read from her diary kept at that time her entries on the subject of the Auxiliary and items of interest connected with its formation.—THE QUARTERLY meeting of the Alameda County branch of the Auxiliary was held in the Sunday school room of St. Paul's Church, Oakland, Cal., on the afternoon of February 11th, when an address was made by the Rev. Irvine H. Correll, D.D., for the past thirty-seven years a missionary in Japan. The address, which was instructive and interesting, evoked the cordial thanks of the women, who gave generously in the collection toward the work of Dr. Correll.

THE CONNECTICUT Valley District of the Woman's Auxiliary of Western Massachusetts held its eighth annual Lenten meeting at St. John's Church, Northampton, Mass., on Friday, February 25th. The meeting opened with Holy Communion, at which the rector, the Rev. L. P. Powell, officiated. After the business meeting lunch was served in the parish house. The afternoon was devoted to interesting and helpful discussions. Under the leadership of Mrs. J. W. Rogers of Springfield, the question "How Can Disinterested Members of the Woman's Auxiliary be made to Realize Individual Responsibility?" was fully discussed. Deaconess Mary W. Tileston led the discussion of the work in the district. The last topic was "Methods, Practical and Spiritual," the discussion being led by Miss Grace Hutchins and Mrs. Mary D. Granger of Springfield. Over 100 women from near-by parishes attended the meeting.

A NEW BRANCH of the Auxiliary has recently been started at Trinity mission, Louisville, Ky. (the Rev. A. E. Whatham, priest in charge), and though few in numbers is already taking an active part in the united Lenten work, one of its number also being represented in the papers of special Mission Study at the united meetings.

CHURCHMEN CONFER AT YALE.

A NUMBER of professors and students of New England colleges who are Churchmen met at Yale College last Saturday and Sunday for a conference to consider matters which are closely allied both to academic life and the Church. The opening address was made by President C. P. Franchot of the Berkeley Association, and afterwards the purpose of the conference was explained by Robert H. Gardiner, who has just resigned the presidence of the Brotherhood of St. Andrew. "The College Society Church or Brotherhood: its Purpose and its Work" was considered by Floyd W. Tompkins, Jr., Harvard '10, Stephen E. Keeler, Yale, '10, R. H. Ranger, Massachusetts Institute of Technology, John A. Porter, Jr., of Amherst, and Merrill U. Gates of Williams. Following luncheon in Commons there was a smoke talk, at which Professor Charles S. Baldwin of Yale spoke on "The Completeness of the Faith." "The Church School Boy in College" was considered by the Rev. William G. Thayer, headmaster of St. Mark's School, Southboro, and Harold B. Barton of St. George's School. "Bible Study in College" was the topic on which four college men spoke. They were John Nevin Sayre of Princeton, W. H. Ohler of Harvard, and C. P. Franchot and Professor Henry B. Wright, both of Yale. E. C. Carter of Harvard gave a recital of "The Northfield Conference" and the Rev. Philip M. Rhinelander of the Episcopal Theological Seminary spoke on "The Way, the Truth, and the Life."

The programme for Sunday included the celebration of corporate Communion early in the morning with the Bishop of Connecticut as celebrant. After luncheon there was a smoke talk in Commons with an address on "Churchmen or Episcopalians?" by Mr. Gardiner. Then followed a symposium on "The Personal

Opportunity" with John G. McGee of Yale to consider the college side; Burton Mansfield of Yale to take up the business or professional aspect; the Rev. J. De W. Perry, Jr., speaking for the ministry; and the Rev. A. M. Sherman of China to speak for the mission field. "The Reasonableness of the Christian Faith" was the subject of an address by Professor Edward S. Drown of the Theological School and "Creed and Character" was considered by Professor W. M. Urban of Trinity. In the evening there was an address by President Faunce of Brown University, and at Trinity Church the Rev. Dr. Chas. L. Slattery of Springfield preached.

CONDITION OF THE REV. CHARLES MOCKRIDGE.

As previously mentioned in The Living Church, the Rev. Charles Mockridge, rector of All Saints' Church, Dorchester, Boston, underwent a surgical operation at a Boston hospital several weeks ago, and later so far recovered as to be able to leave the infirmary and be married at All Saints' Church, February 7th, to Miss Mary J. Tyler of Louisville, and to go to New York for further medical treatment. However, upon the advice of physicians there, they returned to Louisville, where a second operation was decided upon and was attempted February 26th, but latest reports state that the surgeons found the patient in too serious a condition, and that a further operation was impossible. His father, the Rev. Dr. Charles H. Mockridge, and two brothers, Rev. Messrs. John and William Mockridge, all of whom have charges in Louisville, Ky., are at his bedside, and a third brother, the Rev. Hamilton Mockridge of Toronto, was also summoned. No hopes are entertained for his recovery.

GOOD WORK AMONG THE IGOROTS.

The current report of the Rev. John A. Staunton, Jr., in charge of the mission of St. Mary the Virgin at Sagada, Philippine Islands, which was recently presented to Bishop Brent, and which covers the work for the past eighteen months, shows excellent results. The figures are as follows: Baptisms, 235; confirmations, 54; marriages, 10; burials, 18; communicants, 279; medical and surgical cases, 5,750; mission school children, 18. (The

INTERIOR VIEW—CHURCH OF ST. MARY THE VIRGIN, SAGADA, PHILIPPINES.

entire care of a boy or girl, including clothing, in the mission school, for one year, costs $75, for which dependence is chiefly made on the special donations of friends.)

The influence of the mission is being felt upon the Igorots of the whole district. There have been a total of 752 baptisms since the mission was opened, and in every way native life is being toned up. If resources only keep pace with opportunities, there is every prospect that, in a few years more, the entire Igorot population of the district, numbering many thousands, will have been converted to Christianity under the auspices of the Church.

ACTIVITIES OF THE LAYMEN.

The awakening of the missionary spirit in the Church was urged by Thomas Nelson Page in an address before the Men's Club of Christ Church, Georgetown, D.C., on February 14th. Mr. Page called the attention of his hearers to the fact that the time is now ripe for the Church to make greater effort to bring within the sound of the gospel those who at present take very little interest in the Church or its work. He declared that Churchmen of to-day should do more to welcome the strangers within their gates than they are doing at the present time. He stated that at the last General Convention of the Church many important subjects were considered, but the Churchmen failed to make inquiry why the Church fails to reach the great mass of the people in this country. This matter, he predicted, will be taken up at the next General Convention and be discussed at great length. George A. King, president of the club, presided over the meeting and introduced Mr. Page, who was accorded a most cordial reception. Near the close of the meeting a resolution asking congress to pass the Sunday closing bill was introduced and passed unanimously.

CHURCH OF ST. MARY THE VIRGIN, SAGADA, PHILIPPINES.

The twelfth annual conference of the New Jersey Junior Local Assembly, B. S. A., was held on Washington's Birthday in St. Paul's Church, Paterson, N. J. The 200 delegates from various parts of the state were welcomed by the Rev. D. Stuart Hamilton, rector of the parish. Wilton Moore Lockwood of St. Paul's Church, Paterson, was elected president for the sixth time. It was decided to elect a chaplain for the order, and Rev. D. Stuart Hamilton, rector of St. Paul's Church, was chosen. The conference opened in the forenoon with a Church service. The business session was opened at 12:15 o'clock, at which the officers were elected and reports of the various officers were read. The reports were all encouraging and made it apparent that the Junior Brotherhood is growing rapidly. Among the places in which new chapters have been organized during the year are Edgewater, Nutley, Bayonne, and Asbury Park.

A conference on Church extension, under the auspices of the Church Laymen's Union, was held in Pittsburgh, Pa., February 25th, 26th, and 27th. The Laymen's Missionary League of Pittsburgh acted as host and held its annual meeting and anniversary services at the same time. The conference aims to get at a practical plan for work by laymen for the parish, the city, the diocese, and the Church throughout the world.

A Men's Guild, open to all male communicants of the Church, has recently been organized at Mt. Calvary Church, Baltimore, with this brief and simple rule of life: 1. To say privately daily morning and evening prayers. 2. To receive Holy Communion, after careful preparation, at least every other Sunday, and on Christmas, Easter, Whitsunday, and All Saints' Day, or within their octaves.

The Junior branch of the B. S. A. has recently been reorganized at Grace Church, Hopkinsville, Ky., and is doing excellent work under the new director, Mr. William H. Cummings.

The Brotherhood of St. Andrew now has fourteen chapters in the Canal Zone, Isthmus of Panama, three composed of white men and eleven of colored.

L. M. M. IN TEXAS.

Churchmen took an active part in the work of the Laymen's Missionary Movement in Houston, Texas, February 18th-20th, and in San Antonio, February 22d-24th. In the former city Mr. Rufus Cage, a prominent laymen of Christ Church, was chairman of the Executive committee and presided at the opening supper. One of the speakers at the latter was the Rev. H. P. Silver, Department Secretary, whose address was the most telling of the evening. Mr. Silver also preached at Christ Church on Sunday morning. Churchmen resolved at their "denominational" rally on Sunday afternoon to increase their offerings for general missions from $640 to $3,100. In San Antonio the opening supper was held on the evening of Washington's Birthday in Beethoven Hall. The Bishop of West Texas had taken the lead in making arrangements and Churchmen played an important part in all the earlier work.

The Bishop was chairman and the Rev. J. Lindsay Patton, vice-chairman of the Advisory committee of ministers, while two members of St. Mark's congregation served on the coöperative committee, one being vice-president and presiding at the opening supper. The Rev. J. L. Patton also served the movement as one of the speakers at Little Rock, Shreveport, and Houston. The Rev. P. G. Sears at San Antonio gave an address on "The Bible and Missions." Churchmen with others resolved to increase their offerings for missions from 51 cents to $2.00 per capita.

MEMORIALS AND BEQUESTS.

EFFORTS are being made to raise a memorial fund with which to erect a suitable parish house for Mt. Calvary Church, Baltimore, as a memorial to the Rev. Robert H. Paine, who died June 4, 1908, after a rectorate of more than thirty years. A new organ, which is to be a memorial to Rev. Mr. Paine, has been ordered for St. Mary's chapel for colored people and is expected to be ready for use on Easter Day.

A STAINED glass window in memory of Major William H. Turner, late senior warden of St. Mary's Church, Dorchester, Boston, has been installed in that church. The subject is "David." The window is the gift of the family of the deceased and is the third in a series of five that have been planned for the edifice.

BY THE WILL of the late Mrs. E. B. Mann of Concord several bequests are made to objects within the diocese of New Hampshire. St. Paul's Church, Concord, and St. Luke's Church, Woodsville, each receives $2,500, St. Mary's School receives $1,000 and the diocesan Orphans' Home $5,000.

THE BOSTON Episcopal City Mission has received a bequest of $10,000 through the will of Mrs. Henry A. Rice, the income of the legacy to be applied to the general work of the mission.

BY THE WILL of Mary Upham Johnson, who died recently, the Episcopal Theological School, Cambridge, Mass., comes into possession of a gift of $1,000.

A MODEL SUNDAY SCHOOL PUPIL.

JOHN OTIS FLETCHER, an eleven-year-old pupil of Calvary Sunday school, Sandusky, Ohio, has made a record for regular attendance that is distinctly unique. In the past seven years he has only been absent twice and on both occasions he was detained by illness. In the past five years his attendance has been perfect. In these days of alleged decadence in Sunday school attendance the country over it is distinctly refreshing to meet with such a remarkable case of devotion and regularity in so young a boy.

TWO CLERICAL ANNIVERSARIES.

THE SECOND Sunday in Lent marked the tenth anniversary of the Rev. Alexander R. Mitchell as rector of Christ Church parish, Greenville, S. C. Mr. Mitchell delivered a sermon appropriate to the occasion, and the offering was added to a fund for a parish house, which the congregation hopes to erect some time in the future. The work of the parish has been most encouraging and during the last ten years many marked improvement have been made and two strong missions have been established. The vestry and Sunday school both presented Mr. Mitchell with resolutions congratulating him on the occasion. During his incumbency 175 have been baptized, 185 presented for confirmation, the marriage service was read 55 times, and the burial service 109 times. The sum of $54,210 was raised and expended in Christ Church, and over $7,000 in St. Andrew's and $1,768 in St. James', the missions before mentioned.

THE Rev. ASA SPRAGUE ASHLEY celebrated the third anniversary of his rectorship of Christ Church, Hornell, N. Y., on Sunday, February 20th. During that period 84 persons have been baptized, and, including the present class, 91 will have been confirmed. There have been 25 marriages and 49 funerals. The communicant list has increased from 325 to 457. In the same length of time $14,000 has been raised and the Church property has been much improved. The parish has a membership of 900 people.

RECENT DEATHS AMONG THE LAITY.

T. S. WOOD, a prominent citizen of Rome, Ga., died at the home of his daughter, Mrs. Joseph Crandall, in Rome, on February 16th, aged nearly 90 years. He was for nearly forty years the senior warden of St. Peter's Church, Rome. Mr. Wood leaves several children, among them being the Rev. Clarence S. Wood, rector of St. Luke's, Roselle, N. J., and a daughter, Miss Katherine Wood, who is a deaconess in All Saints' Church, Rome. The funeral services were held the following day in St. Peter's church.

CLAUDIUS H. CANDLER, for fifty years a resident of Detroit, Mich., one of the founders of Grace Church forty-three years ago, and senior warden and lay reader of Grace Church, died at his residence on February 24th at the age of 65. Mr. Candler was born in London, England, but came to America at an early age and settled in Detroit. His interest in Church matters was strong, and in the diocesan conventions he was a prominent figure. His funeral was held at Grace church on Monday, February 28th, the Bishop, with the rector, Dr. John McCarroll, and Dr. Marquis, officiating.

BY THE recent death of Elizabeth Dwight Woolsey Gilman, widow of the first president of the Johns Hopkins University, St. Paul's parish, Baltimore, has lost a most devoted and honored member. She had been in failing health for some months, but few outside the circle of her intimate friends knew that her illness was of so serious a nature. After the funeral services at St. Paul's Church, her body was taken and laid to rest at Norwich, Conn.

MR. AUSTIN WARNER, a citizen of Vicksburg, Miss., since 1859, departed this life Friday, February 18th, in the 73d year of his age. He was for more than twenty-five years a member of the vestry and the treasurer of Christ Church, Vicksburg. His life was an unanswerable refutation of the argument that a man cannot be a successful business man and a consistent Christian.

JOHN D. THOMSON, a native of Newark, N. J., Civil war veteran, and retired business man of that city, died at his home, 325 Belleville Avenue, on February 25th, aged 78 years. Funeral services were held on Monday afternoon by the Rev. John S. Miller, rector of the House of Prayer. Interment was made in Mt. Pleasant cemetery.

DR. H. C. WILSON, musical director of All Saints' college and organist of the church of the Holy Trinity, Vicksburg, Miss., died February 20th, aged fifty years. He was a thoroughly informed and devout Churchman. He leaves a widow, a son, and a daughter.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Bible Class Anniversary at Cohoes—Notes.

ON JANUARY 16th Miss Knapp's Bible class of men connected with St. John's Church, Cohoes, celebrated its fifth year under her leadership. It had as guests 143 men of the parish, at a supper which was spread by a committee of ladies under Miss Knapp's direction, and served by members of the G. F. S. in the parish house. Speeches were made by J. S. Smith, a former teacher of the Bible class, who presided as toastmaster, the Rev. H. R. Freeman of Troy, and Dr. James U. Mitchell, P. G. Tymerson of Post Lyon, and the rector. Owing to ill health, Miss Knapp has been obliged to resign, and the class reluctantly parted with her valuable services as teacher on February 13th.

FOUR OF the men of St. John's Church, Cohoes, are conducting cottage lectures on Thursday evenings in Lent on the Island and at the southern end of the city. The rector holds a cottage lecture on the Hill Wednesday afternoons. This is the sixth year the laymen have held these cottage meetings, under the rector's direction, and the people appreciate them.

THE Rev. EDWARD T. CARROLL, D.D., rector of St. Ann's Church, Amsterdam, has been elected a member of the Standing Committee of the diocese, to fill the vacancy made by the death of the Rev. George D. Silliman, D.D.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Sunday School Meeting at Fruitvale—Notes.

THE QUARTERLY meeting of the Alameda county Sunday School Association was held in the guild hall of St. Philip's mission, Fruitvale (the Rev. Mardon D. Wilson, priest in charge), on the evening of February 14th. The Rev. E. F. Gee showed by means of colored charts an ingenious method of teaching the Church Catechism. He was followed by the Rev. W. S. Stone, who gave a bright and interesting talk on Ways of Conducting a Sunday School.

THE SPRING SEMESTER of the Clerical Seminar of the diocese held its first meeting on the evening of February 21st. The general topic for study is, "Studies in Comparative Religion."

A QUIET DAY for women was held on Wednesday in Ember week in St. Stephen's Church, San Francisco, with the Bishop of the diocese as conductor. The general subject of the day's instruction was the "I" in "I believe." A light luncheon was served in the parish house. The offering was devoted to the Bishop's Auxiliary Fund, which is applied to the support of the women workers in the diocese.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Funeral of Mrs. Huntington.

THE FUNERAL of the wife of the late Bishop Huntington, whose death was noted in these columns last week, was held from the Church of the Saviour, Syracuse, on the afternoon of the 24th ultimo. The officiating clergymen were the Rt. Rev. C. T. Olmsted, D.D., the Rev. Dr. Karl Schwartz, rector of the church, and the Rev. Walter E. Jones, rector of Calvary Church, Syracuse. Many other clergymen were either in the chancel or in the body of the church, which was filled with friends of the family. The body was placed in a receiving vault in Syracuse. The interment will be after Easter in the family burial plot at Northampton, Mass. Mrs. Huntington, with two of her daughters, had kept up the family custom of spending the winters in Syracuse and the summers at the Huntington ancestral home at Hadley, Mass., since the Bishop's death. She was a woman of rare and strong personality, being a true "helpmeet" to the Bishop during his long life of public service.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

G. F. S. Chapter Organized at Willamantic.

An enthusiastic chapter of the Girls' Friendly Society has been organized at St. Paul's mission, Willimantic, Conn., recently with twenty charter members. Mrs. Charles E. Lovett is the branch secretary.

DELAWARE.

Frederick Joseph Kinsman, D.D., Bishop.

Calvary Church, Hillcrest.

The news item on the consecration of Calvary Church, Hillcrest, in the issue of February 5th, should have added, that the church was removed and rebuilt by the generosity of Mr. William P. Clyde of New York City, and the memorial window was, as well as the church, in memory of his father and mother, Thomas and Rebecca Clyde.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

New Rector at Gainesville.

The Rev. Thomas A. Burke recently entered upon the rectorship of Holy Trinity Church, Gainesville. Holy Trinity is one of the most promising parishes in the diocese. The church edifice, built about three years ago, is of light grey stone and has a seating capacity of 400. The altar, reredos, and sanctuary furniture are of hand-carved antique oak. On February 22d the rector organized a Church Club for the men of the parish.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Daily Lenten Eucharist at Antigo.

What the rector of a parish of over 600 communicants in a large western city is accomplishing this Lent in providing for a daily offering of the Holy Sacrifice, as noted in The Living Church of February 26th, is also, and by practically the same method, being done in St. Ambrose's mission, Antigo, with less than fifty communicants, where not less than three communicants have been present daily at the early celebration, and that in spite of twenty degrees and more below zero sometimes. The vicar hopes that the plan, which is succeeding so well this Lent, may make a daily Eucharist throughout the year possible. A branch of the Woman's Auxiliary has been organized in the mission.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

The Lenten Services — Parochial and Personal Notes.

During the first four days of the week, beginning Monday, February 21st, the noonday Lenten services for men were conducted by the Very Rev. S. S. Marquis, D.D., Dean of St. Paul's Cathedral, Detroit. The addresses the remaining two days of the week were delivered by the Rev. Alsop Leffingwell, rector of St. Paul's Church, New Albany, Ind., who spoke on "Hades, the Intermediate State."—The third of the special Friday afternoon united Lenten services was held in Christ Church Cathedral, February 25th, at which a large congregation was present. An address was delivered by the Rev. A. Q. Bailey, rector of St. Paul's Church, Jeffersonville, Ind. Preceding this service was held the third of the united meetings of the Woman's Auxiliary. After the necessary business a most enjoyable and helpful paper was given by Mrs. J. P. Love on "Fields Once Foreign, Now Domestic," dealing in a vivid manner with mission work in the Philippines, Honolulu, Porto Rico, Alaska, and in South Dakota.

The excellent parish school conducted by the Rev. Jackson M. Mundy in connection with the work at St. Clement's colored mission, Henderson, has been somewhat handicapped by the loss of one of the teachers, whose recent marriage made her resignation necessary. The services of Mrs. W. H. Harris, a communicant of the Church of Our Merciful Saviour (colored), Louisville, were secured, and telling work is being done by her and the wife of the priest in charge especially in the domestic science department.

On the Second Sunday in Lent a vested choir, composed entirely of men and boys, was introduced at St. Thomas' mission, Louisville, a parish mission of the Church of the Advent, of which the Rev. Harry S. Musson is rector.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

The Religious Needs of Alaska—Lecture on the "Big Brother" Movement.

On the evening of February 19th, in the Church of the Redeemer, Brooklyn, the Bishop of Alaska made an eloquent reply to the so-called Peary theory of the religious needs of the Esquimaux. The Bishop alluded to the work among the white men who go to Alaska; to the need of hospitals and hospital supports; to the fact that there are no tramps in Alaska: and to the marvellous resources of the country.

At Christ Church, Clinton Street, Brooklyn, Justice Robert Wilkin of the Children's Court gave a lecture on the work of the Juvenile Probation Society, commonly known as the Big Brothers, on Wednesday, February 23d.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Sunday School Institute Course—Lecture to Baltimore Auxiliary—Other Items.

By authority of the executive board of the Sunday School Institute of the diocese, the Rev. Scott Kidder, chairman of the committee in charge of the Reading Course for Teachers, has printed and distributed through the diocese 2,000 copies of the list of books in the course.

The Woman's Auxiliary of Mt. Calvary Church, Baltimore, on February 14th had the pleasure of listening to a lecture, illustrated by photographs taken by himself, on the natives of Ackutan Island, one of the Aleutian Islands of Alaska, by Lieutenant C. M. Gabbett of the U. S. Revenue Cutter service, who is a devoted Churchman and has spent the past two summers on duty among those islands.

The oil painting of Bishop Paret, which a number of laymen and clergymen have united in presenting to the diocese, has finally been completed and handsomely framed, and has been hung in the Maryland diocesan library.

The Rev. J. J. Sams, D.D., *rector emeritus* of the Church of the Holy Trinity, Baltimore, who has been quite ill for several weeks, is now convalescent.

The Rev. H. Fields Saumenig, assistant minister of the Church of the Ascension, Baltimore, has, by the advice of his physician, given up all work for a time and has gone to Asheville, N. C., to rest and recuperate.

The Bishop of Alaska visited Baltimore on February 23d, speaking of his work and needs at the Church of the Messiah in the afternoon and at St. Peter's Church at night.

The diocesan committee of Missions announces that in furtherance of the resolution of the last convention, since December 1st nearly all salaries of missionaries have been increased to $1,000 a year and house.

The members of the D. A. R. attended the evening service on February 20th at St. Anne's, Annapolis, in honor of Washington's birthday. The sermon was preached by the Rev. J. H. Nelms of Washington, D. C. The offering was given to the Guild of Mercy, which works among outcasts from society in prisons.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Retreat For Men at Boston Church—Other Bay State News.

The Rev. Dr. van Allen of Boston conducted a very profitable retreat for men at the Church of St. John the Evangelist, Boston, on Washington's Birthday. The retreat began with a celebration of the Holy Eucharist at 8 o'clock, and thereafter until Evening Prayer at 5 o'clock there was an encouraging number of persons, most of them young

men, in attendance. At noon came a very helpful address by Dr. van Allen on the militant phase of the Christian's life.

THE TOPIC for discussion by the Massachusetts Clerical Association at its meeting on Monday, March 7th, is "The Church and the Temperance Movement." The speakers will be the Rev. Dr. Mann of Trinity Church, Boston, and the Rev. James Yeames, rector of St. John's, Arlington.

THE REV. DR. ROUSMANIERE of St. Paul's Church, Boston, is conducting a "Class in Personal Religion," as the rector calls it, on each Friday morning at 11 o'clock. The idea of the class is not so much for instruction as for practice, and the subjects which are weekly considered are such as "The Practice of the Presence of God," "Prayer as Fellowship with God," "Intercessory Prayer." Each service, if such it may be called, begins with the recital in unison of the class prayer. Thus far the attendance has numbered about one hundred.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

New Home for Bishop Armitage Memorial Altar.

A MEMORIAL to Bishop Armitage, the first rector of St. John's Church, Detroit, and afterwards Bishop of Wisconsin, was placed in St. James' Church, Detroit, by the young men of St. John's Church, when St. James' was a mission of St. John's. At the time of the union of St. James' and Trinity churches this memorial altar was given to St. Alban's, a recent mission established by St. John's. The altar was installed in its new home on the Third Sunday in Lent. The Rev. S. W. Frisbie, for thirty years rector of St. James', preached the sermon, in which a brief account of Bishop Armitage's life was given. During his rectorship of thirty years in St. James', Mr. Frisbie celebrated the Holy Communion over 2,500 times.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Appointed Archdeacon of Newark — G. F. S. Anniversary in the See City.

THE REV. FREDERICK B. CARTER, rector of St. Luke's Church, Montclair, has been appointed Archdeacon of Newark by Bishop Lines. By a recent division of this archdeaconry, Archdeacon McCleary will have charge of the missions in the counties of Morris, Sussex, and Warren; Archdeacon Carter will have the remaining section in the county of Essex and parts of Hudson and Union counties. The new Archdeacon has been rector of the mother church in Montclair since 1884, and has taken much interest in the cause of missions, diocesan, domestic, and foreign.

THE BRANCH of the Girls' Friendly in Trinity parish, Newark, N. J., the pioneer branch in this diocese, celebrated its twenty-fifth anniversary in the society's house, 28 Centre street, on Washington's Birthday. About one hundred members were present. The Rev. Louis Shreve Osborne, rector of the parish, conducted a short service and made an address. A banner of great beauty and rich workmanship was given to the branch by Miss C. W. Colton in memory of her mother, the late Mrs. Chester W. Colton, for many years a devoted associate. Addresses were also made by the Rev. William J. Tilley, Rev. William T. Lipton, and the Rev. Albert W. H. Thompson.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Personal.

BISHOP NILES has returned to Concord after a month's treatment at South Framingham, Mass., for facial neuralgia. The results have been very satisfactory.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

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TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Colored Churchmen to Convene at Memphis

General News Notes.

The fourth Convocation of Colored Church Workers of the diocese of Tennessee will convene in Emmanuel Church, Memphis, Monday, March 14th and 15th. From the present outlook the convocation will be the best attended of all the previous convocations of colored Churchmen of the diocese. The progress of the work in the diocese is very encouraging. During the last year a handsome brick church, well furnished, has been built in Memphis and the congregation is increasing. There is some talk of establishing an Industrial and Normal School for colored people.

The priest and people of Emmanuel Church, Memphis, are preparing for a mission, which will be opened March 6th by the Bishop of the diocese and will continue until March 12th. The missioners will be the different priests of the city. There is a mission being held at Calvary parish, Memphis, conducted by the Rev. John R. Mathews of Oxford, England.

A new mission has recently been opened in Memphis for white people, and a mission church will soon be opened in Covington for the colored people.

The mid-day Lenten services at the Majestic Theatre, Memphis, are being well attended and the interest is daily increasing.

Emmanuel Church, Memphis, will be consecrated on Sunday, March 13th, by the Bishop of the diocese.

WASHINGTON.

Alfred Harding, D.D., Bishop.

Miscellaneous Items of Church News.

The Rev. Dr. McKim gave the address each day from February 14th to February 18th, inclusive, at the mid-day Lenten services for business people, held in his parish church under the auspices of St. Andrew's Brotherhood, every day except Saturday. Among the other local clergymen who will address the congregation at these services are Archdeacon Williams, Rev. Robert Talbot, Rev. G. C. Carter, Rev. F. B. Howden, Dr. Roland Cotton Smith, Rev. E. S. Dunlap, and Rev. J. Henning Nelms.

A course of lectures under the auspices of the Churchman's League is being delivered on Tuesday evenings at Epiphany Church, Washington. Bishop Rowe delivered one on Alaska on February 22d, and those to be delivered are on China, Brazil, and the Philippines, by the Rev. Dr. F. L. H. Pott, the Rev. James W. Morris, and the Rev. S. S. Drury, respectively.

The missionary apportionment of the diocese is $11,500. Last year there was received $10,087.68. The total offerings for missions from the diocese, including the Woman's Auxiliary, Sunday school offerings, and specials, were $18,228.38, being a total increase for all these objects of $5,385.17 over the previous year.

Following the plan inaugurated by Bishop Satterlee during the latter part of his episcopate, Bishop Harding is holding a devotional hour with communicants on Saturdays during Lent in the Church of the Ascension, Washington.

Tuesday, February 22d, was the second anniversary of Bishop Satterlee's death. The Bishop celebrated the Holy Communion in the Little sanctuary. Mrs. Satterlee and Miss Satterlee and their intimate friends were the only ones present.

The Bishop of Alaska is in Washington this week. President Taft wrote the Bishop of Washington requesting him to bring Bishop Rowe to speak with him regarding conditions in Alaska.

The Bishop of Western New York, accompanied by his wife, was in Washington from February 15th until after Sunday, the 20th, when he preached at St. Thomas' Church at the 11 A. M. service.

The Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church, has been absent from Washington since February 20th conducting mid-day services.

A new branch of the G. F. S. was formed last week by the Rev. Enoch M. Thompson, rector of the chapel of the Nativity, northeast Washington.

A quiet hour was conducted by Bishop Harding at his residence, for the members of the Washington Clericus, on February 15th.

WESTERN COLORADO.

Benjamin Brewster, Miss. Bp.

Parochial Mission at Durango.

Bishop Brewster spent the week preceding Lent in Durango. There was a celebration of the Holy Communion each morning at 10 o'clock, with a short devotional address. These services were well attended and were productive of a general spiritual uplift. At 3:30 P. M. there was an hour of informal Bible study, and at night a popular mission service with hearty music and simple, direct sermons. The mission was concluded with a crowded church on Quinquagesima Sunday.

A GOOD CHANGE

A Change of Food Works Wonders

The wrong food and drink causes a lot of trouble in this world. To change the food is the first duty of every person that is ill, particularly from stomach and nervous troubles. As an illustration: A lady in Mo. has, with her husband, been brought around to health again by leaving off coffee and some articles of food that did not agree with them. They began using Postum and Grape-Nuts food. She says:

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At the morning service the number receiving the Holy Communion was unusual, and at the evening service a class of eleven was presented for confirmation by the rector, the Ven. Walton Hall Doggett, making twenty-nine confirmed at St. Mark's since the consecration of Bishop Brewster last June. After leaving Durango the missions at Mancoss, Cortez, Rico, and Telluride were visited by Bishop Brewster, and a general preparation for Lent was accomplished.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Auxiliary Choir for the Pro-Cathedral — Bishop McCormick's Fourth Anniversary—Preparations for the L. M. M.

AN AUXILIARY choir of women has been organized at the Pro-Cathedral at Grand Rapids with Mrs. R. H. Peters as directress, the plan being to have this choir take the musical part of the service during Lenten week days and to sing occasionally on Sundays, especially in the summer season. This choir is vested in gowns and caps of purple.

NUMEROUS floral offerings and many greetings were given to Bishop McCormick on the occasion of the fourth anniversary of his labors as Bishop. In addition to his work in the diocese many calls come to him for outside addresses. In March he is to hold a quiet day for women at Detroit, and the past week he has been in St. Louis, Mo., holding a series of services in the various churches of that city.

ACTIVE preparations are under way for the meeting of the Laymen's Missionary Movement which is to be held in Grand Rapids on April 16th and 17th. The city clergy, under the direction of Bishop McCormick, are to take a leading part in this gathering, which promises to be a very large one, and a letter has been sent by the Bishop to every congregation in his diocese urging that the laity be well represented at this series of meetings.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Funds for the Texas Military Academy.

THE Rev. MERCER G. JOHNSTON, financial agent for the West Texas Military Academy building fund, who was commissioned to secure $25,000 in subscriptions by May 1st, reports that $18,700 has been received to date from parishes and individuals in the diocese. When the desired amount has been subscribed the erection of a building to cost $75,000 will at once be commenced. This will house 100 boarding pupils in a reinforced concrete structure, on the "Alamo Heights," recently secured for the diocesan school for boys. The principal of the Academy is Mr. Angus Crawford, son of the dean of the Virginia Theological Seminary.

CANADA.

Woman's Auxiliary Meeting at Montreal—Other Dominion Church News.

Diocese of Montreal.

THERE WAS a good attendance of delegates from both city and country parishes, at the annual meeting of the diocesan board of the Woman's Auxiliary, which opened February 23d with a service in Christ Church Cathedral, Montreal. A large number of members took part in the corporate Communion, at which the Bishop, Dean, and several of the city clergy assisted. Bishop Farthing preached the sermon. The thank-offering taken up was the largest on record. The business session opened in the Synod Hall in the afternoon and the sittings lasted three days. After the president's address and other business, the Bishop gave an address, in closing which he

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made a strong appeal that the Auxiliary should coöperate in the extension of the mission to the Jews in Montreal. The Rev. J. R. Matheson, missionary at Onion Lake, was visiting Montreal and was gladly welcomed when he visited the Hall on the second day's session. The missionary addresses with which the business was interspersed, were of a stirring character, in particular one by the Rev. W. Craig, rector of St. Luke's, on the new Canadian diocese of Honan, China. Some slight changes in the constitution of the diocesan Auxiliary were brought forward and carried on the second day, one of which was a provision for two vice-presidents.

Diocese of Niagara.

THE FINE altar hangings presented to St. Mark's Church, Hamilton, were dedicated by the rector, the Rev. Canon Sutherland, February 13th.—THE ANNUAL meeting of the Daughters of the King of the Niagara local assembly was held in the parish house of St. Mark's, February 10th. In the absence of Bishop DuMoulin the service was conducted by the Rev. Canon Sutherland. The reports showed what good work had been done by the order during the year. Much encouragement was felt in the fact that after years of prayer for missions, two members of the order were now at work in China, two more are ready to go to the new diocese of Honan, and two are at work in Northwest missions.

Diocese of Ottawa.

ST. JOHN'S CHURCH, Smith's Falls, has been much beautified and improved, the funds being provided by the Chancel Guild. A new guild for women has recently been formed in this parish, called St. Margaret's Guild, whose work will be both missionary and parochial.

Diocese of Rupert's Land.

A CLERICAL union has been formed for Winnipeg and vicinity. A meeting of the city clergy in Winnipeg February 7th decided upon this step, when the Dean was elected president.

Diocese of Huron.

THE CANVASS of the congregations in Brantford in conection with the Laymen's Missionary Movement is to be concluded by March 6th, when public meetings will be held to hear the reports from the churches.—THE NEW Church of St. Luke's, Brantford, was dedicated by Bishop Williams on February 13th. The building is free from debt, and is well furnished. There is already a vested choir.—A BRANCH of the Woman's Auxiliary has been formed in St. George's parish, Clarksburg.

Diocese of Toronto.

A THREE weeks' mission will be held during Lent in the parish of Millbrook, by the diocesan evangelist, the Rev. J. Bennett Anderson, concluding March 10th.—DURING the second week in Lent Bishop DuMoulin of Niagara gave the special mid-day addresses in St. James' Cathedral, Toronto.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

WE HAVE received a letter touching upon an old and (as we thought) settled question, that of paying choristers. Our correspondent, who is organist and choirmaster of a fairly prosperous and wealthy church, in the state of New York, complains that he cannot succeed with a volunteer choir, and cannot make the authorities of the church "see the point." We do not know that we can be of much assistance, but if a hearty endorsement of his views will be of any value to him, he is welcome to it. The "volunteer choir," excepting in places where churches are in a very precarious condition financially, is becoming more and more obsolete. Yet even from England we occasionally hear a cry of distress, and a strong plea in behalf of choristers who are either paid too little, or not paid at all.

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Three Hours' Service for Good Friday

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The same service that has been used for several years so successfully; originally published by E. & J. B. Young & Co.

PUBLISHED BY

The Young Churchman Co.

Milwaukee - Wisconsin

Opinion this very subject was treated with special emphasis by a writer of experience.

The advice given is not particularly new, but it is particularly sound, and is well worth repeating:

"The golden secret to really good service from boys is this: Pay well and fine well. It is absurd to expect choir-boys to give their services *gratis* any more than clergy or than organist. Such procedure is ungenerous and is doomed to failure in the vast majority of cases. No laborer is worthier of his hire than the hard working choir-boy, and few do so much hard work for so little remuneration. The writer knows boys who walk four miles to attend a practice or a service. In such cases wear and tear of boot leather alone account for no small expenditure in the poor families from which so many choir-boys come. Reasonable people will not grudge the choir-boy his pay. Let it be as liberal as circumstances can permit; with proper management not a penny is wasted. When a choir-boy is fined for misbehavior at service or at practice let the fine be really felt. In the good old days at New College, Oxford, delinquencies of every kind on the part of the boys used to be wiped out with the rod, which is (and always will be) the soundest argument for their enlightenment in questions of discipline. In these degenerate days it would be a rash master of any choir who dared to apply such correctives as we in our younger days so liberally 'enjoyed.' The choirmaster must rely upon moral and on financial suasion rather than on the more effective reminders mentioned above—a growing disuse of which must be largely regretted by those who are responsible for the bringing up and the training of boys."

In this country the law against corporal punishment is very severe, and not long ago a schoolmaster in one of the eastern states was prosecuted by the parents of a refractory pupil whose ears he had boxed. The youngster succeeded in having his master heavily fined, and threatened with imprisonment in case of a second offence. In a volunteer choir there can be neither corporal nor financial punishment. The only corrective is "moral suasion," and in most cases it is in the end the most expensive cure that can be applied. We quote further from the journal mentioned:

"Let the boys be paid strictly according to their work. To make allowances for non-attendance, even where illness may be the cause for such, is unsafe; because boys, being an artful race, readily take undue advantage of such concessions. It is a good plan to have two leading boys who are paid a salary higher than the rest, which ensures a reasonable ambition on the part of those of lower rank. Boys are not mercenary, strictly speaking; but they, just as much as the vicar or the organist, thoroughly appreciate the reward which their labors so well merit. Even the probationers should have the tiny meed (it may be only a shilling a month) in return for which they tramp to practice through all weathers and wrestle whole-heartedly with the terrors of musical rudiments, voice production, pointing, and so forth. The choirmaster should take as his motto 'The choir-boy is worthy of his hire,' and he should act up to it consistently and fairly."

The writer of this column once served as a choir-boy in a church where the "salaries" of the choristers were somewhat microscopic. By strict attention to work, by never being absent at services and rehearsals, and by careful avoidance of "fines," it was possible for a boy with a clear record to amass the atomic sum of twenty cents per month. When the end of the first month approached, inexperienced boys with good records looked forward with considerable eagerness to "pay day." But when that joyful time arrived, unpleasant news arrived with it. The choristers were informed that religious choristers always donated their salaries to the church! Most of the boys, not wishing to appear "irreligious," parted (unwillingly) with their money.

Here was a case of "moral suasion" that went in that particular choir by a name sufficiently unecclesiastical to warrant its secrecy.

THERE are two tests of reality of faith in the love of God: the one is the instinct of prayer, the other the power of waiting.—*Bishop of Stepney.*

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For 1910

¶ Finding ourselves overstocked on the 1910 edition of the large sized kalendar, we will fill orders as long as they last at a special price of *25 cents per copy postage paid.*

¶ This is the Kalendar originally sold for $1.00 and has 13 leaves.

¶ Designed by ETHELDRED BREEZE BARRY. In colors. 12½ x 8½. The principal Saint's Day of the month on each page, beautifully drawn and colored.

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NEW YORK

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Published by
THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

It was before the day of . . SAPOLIO They used say "Woman's work is never done."

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210—Parchment Cover, Red and Black, Symbolic Design, tied with white ribbon, original verses by F. J. Wright (Gretchen).

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No.	Price.
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Package No. 3—1 dozen Easter Cards, assorted 1.00
Or ½ dozen from pkg. No. 3 for..... .50

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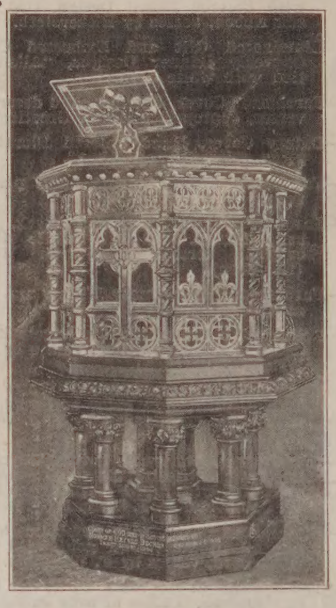

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